STUDIES IN THE GOSPEL BY JOHN

W. H. WHITE

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Thirty studies in the Gospel
of John

Wm. D. Murray —
William McE. Mueller Jr.
Biblical Seminary in New York

THIRTY STUDIES

IN

THE GOSPEL BY JOHN

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BY

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INTRODUCTION.

"Life! Life! Eternal life!" was the cry of Christian as he ran from his home in the city of Destruction with his fingers in his ears, refusing to look behind him.

The Bible announces the glad tidings that eternal life is obtainable. "To make wise unto salvation" is the primary object of Scripture. "Ye may have life," are precious words forming a part of the key verse of the heart of the Bible.

One becomes possessor of eternal life by believing. We are made "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15).

God does not ask any one to believe without reason. The Bible has been given to induce belief. In it are found good and sufficient grounds for belief. This gospel by John was written "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." (See John 20: 30, 31).

Faith rests on evidence, not on explanation. One does not compromise his intellect when he accepts as true on the testimony of a competent witness what he does not understand.

The eleventh chapter of Hebrews is the faith chapter of the Bible. The fourth gospel may be called the faith book. The key words are *witness* and *believe*. The former is found nearly fifty

times, the latter nearly one hundred times in the chapters.

In the key verses of the book (20: 30, 31) the author informs us that he might have written much more, but intimates that in his judgment he has presented sufficient evidence, and consequently rests his case. We may proceed upon the assumption that if a case is not made for Jesus Christ in this book no case can be made. With all candour let us examine the evidence.

The Gospel by John became a new book to the writer less than two years ago when reviewing a former study of it in comparison with the other three Gospels, he re-read 20: 30, 31, and the question flashed into his mind: Did John make his case? The determination was at once made to examine the book anew in the light of that question. I began immediately to read from the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God," etc. I thought: John, you are making it more difficult for me to believe. You are not giving me reasons for believing. You are simply making assertions. I continued to read until I reached verse 7 where are the words "the same came for witness that he might bear witness of the light, that all might believe through him." This gave me the clue. I said: John is about to introduce evidence as in court. Lawyer-like he is stating (as before a jury) at the very outset what he proposes to prove. I was interested by this time as never before in this wonderful book. I was viewing it in a new and different light.

With the words witness and believe in mind I ran—literally *ran* through the chapters and became really excited as I discovered the relation of these words to the material. I am free to confess that the marvellous unity of the book for the first time began to be understood. For many years I had been very near—really in sight—yet it had been hid from my eyes.

At this point, recognizing that to introduce testimony in behalf of the Christ was John's purpose, I remembered the summary of testimony found in John 5: 31–40, which I had discovered once in studying v. 39 for the purpose of deciding whether the Revised Version was to be preferred to the Authorized Version. In the light of the context I had come clearly to the conclusion that the Revised was better. This passage introduced the different witnesses in the case and determined the order in which they should be called. Compare these verses with the order of development in the Main Diagram p. 13.*

It may be noted in respect to John's method that he deals with positive evidence. "John's method of dealing with error is incomparable. He does not argue against people living in the dark. He simply floods the world with light, and a heretic must hunt a hole if he wants darkness. In the prologue he does not mention what later theology calls Unitarianism. He simply pulverises it. In his first epistle he deals very sharply

* It is due the writer to state here that he was wholly ignorant of the contents of the various commentaries, Godet, Westcott, etc., until after the development of the subject as found in this book.

with it. His aim in both Gospel and Epistles was not the overthrow of any particular heresy, but the creation of an atmosphere in which no heresy could live." *

"St. John is remarkable both in his history and in his writings, for his abhorence of false doctrine, but does not attack error as a controversialist. He states the deep truth and lays down the deep moral teachings of Christianity, and in this way rather than directly condemns heresy." †

"Luther is reported to have said that if a tyrant succeeded in destroying the Holy Scriptures, and only a single copy of the epistle to the Romans and of the Gospel of John escaped him, Christianity would be saved. He spoke truly: for the fourth Gospel presents the object of the Christian's faith in its most perfect splendor, and the epistle to the Romans describes the way of the faith which leads to this object with an incomparable clearness. What need of more to preserve Christ to the world and to give birth ever anew to the Church?" ‡

"O Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen."

* Chancellor W. F. McDowell in Studies in the English Bible, Iliff School of Theology, University of Denver.

† Writer in Smith's Bible Dictionary.

‡ Godet in Commentary.

"LIFE."

"YE MAY HAVE LIFE"

"BELIEVING, YE MAY HAVE LIFE IN HIS NAME."

"Many other signs therefore did Jesus in the presence of His disciples which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in His name." JOHN XX.30, 31.

REDEMPTION

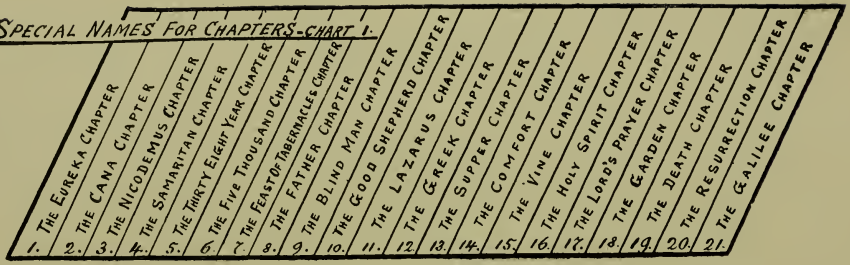
OF

THE WORLD

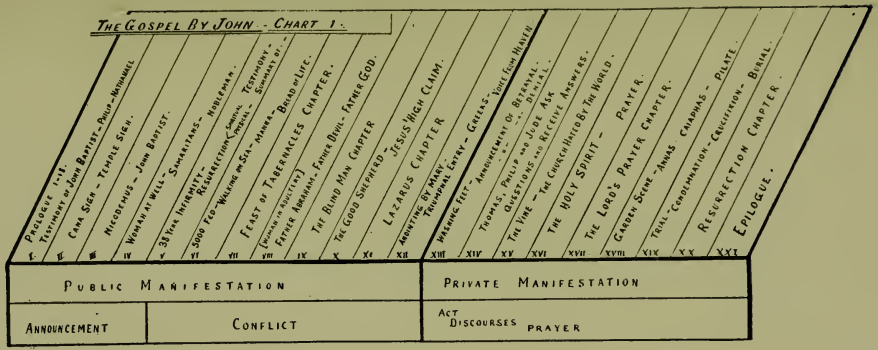
OUTLINE OF STUDY OF JOHN, THE HEART OF THE HEART OF THE BIBLE.

TESTIMONY. Cf. John V. 30–40.	BELIEF.
Testimony of John the Baptist	Instances of Belief,
Testimony of Jesus' mighty works.	Instances of Unbelief.
Testimony of the Father.	Development of Belief.
Testimony of the Scriptures.	Development of Unbelief
Testimony of Jesus Himself.	Secret of Belief.
Testimony of various individuals.	Explanations of Unbelief.
Testimony of the Holy Spirit	Results of Belief.
	Results of Unbelief.
	Duty of Belief.
	Sin of Unbelief.
	Time of Belief.
	Object of Belief.

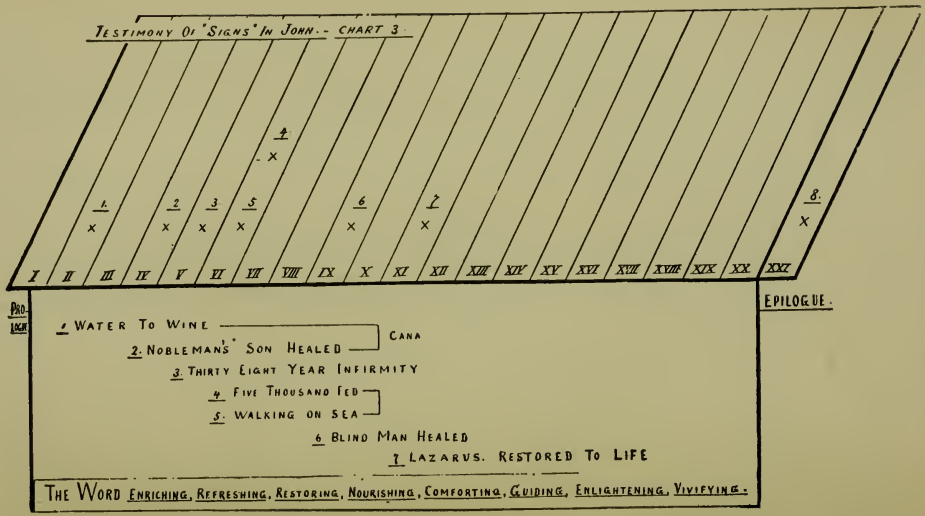
SPECIAL NAMES FOR CHAPTERS-CHART 1.



The Student should acquire the ability to think through the Gospel as soon as possible. He will be more likely remember Names of Chapters of his own selection. The above are given by way of suggestion. After you are able to pick your way in thought slowly through the book chapter by chapter, do not fail in your further study to link facts in their proper relation to this known chain of thought.



For Outline of the Gospel see Westcott's Introduction to the Gospels p 281; also Westcott's Introduction to the Gospel By John in the Bible Commentary; also that by Rev. A. Halliday Douglas M.A. of Huntley published in Expositors' Bible on John vol 1. after the Introductory Note.


TESTIMONY OF "SIGNS" IN JOHN. - CHART 3.
I II III IV V VI VII VIII IX X XI XII XIII XIV XV XVI XVII XVIII XIX XX XXI
1. 2 3 5 4 6 7 8.
PRO-LOGUE.
EPILOGUE.
1 WATER TO WINE
2. NOBLEMAN'S SON HEALED
CANA
3. THIRTY EIGHT YEAR INFIRMITY
4 FIVE THOUSAND FED
5. WALKING ON SEA
6 BLIND MAN HEALED
7 LAZARUS. RESTORED TO LIFE
THE WORD ENRICHING, REFRESHING, RESTORING, NOURISHING, COMFORTING, GUIDING, ENLIGHTENING, VIVIFYING.

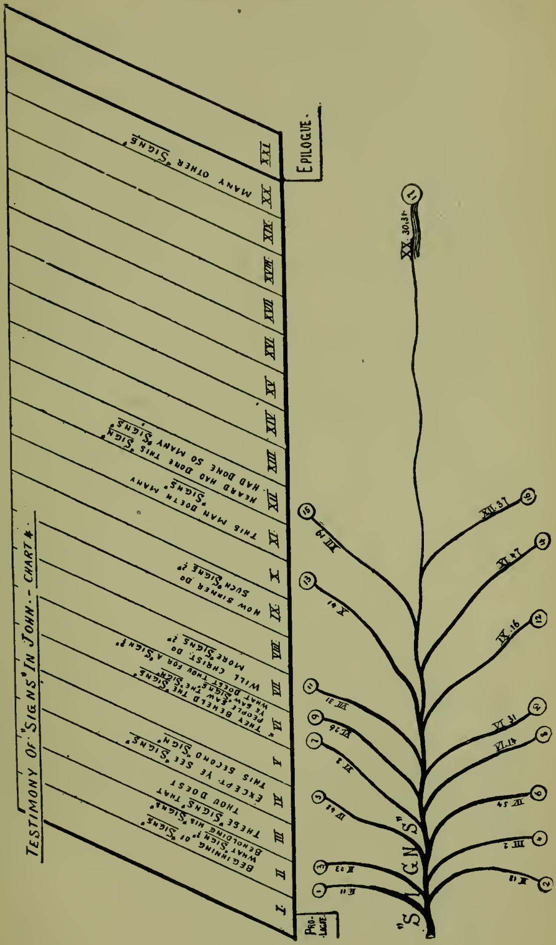
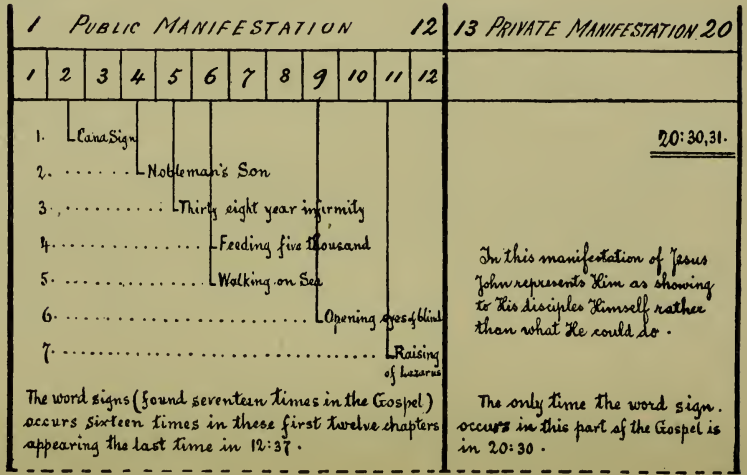

Testimony Of "Signs" In John. - Chart 4.
Epilogue.
Pro-logue
"Signs"
Beginning of "Signs"
What "Sign"?
Beholding his "Signs"
These "Signs" that thou doest
Except ye see "Signs"
This second "Sign"
They beheld the "Signs"
Will Christ do more "Signs"?
How sinner do such "Signs"?
This man doeth many "Signs"
Had done so many "Signs"
Many other "Signs"

CHART 5.


1 PUBLIC MANIFESTATION 12
13 PRIVATE MANIFESTATION 20
1 2 3 4 5 6 7 8 9 10 11 12
1. Cana Sign
2. Nobleman's Son
3. Thirty eight year infirmity
4. Feeding five thousand
5. Walking on Sea
6. Opening eyes of blind
7. Raising of Lazarus
20:30,31.
In this manifestation of Jesus John represents Him as showing to His disciples Himself rather than what He could do.
The word signs (found seventeen times in the Gospel) occurs sixteen times in these first twelve chapters appearing the last time in 12:37.
The only time the word sign occurs in this part of the Gospel is in 20:30.

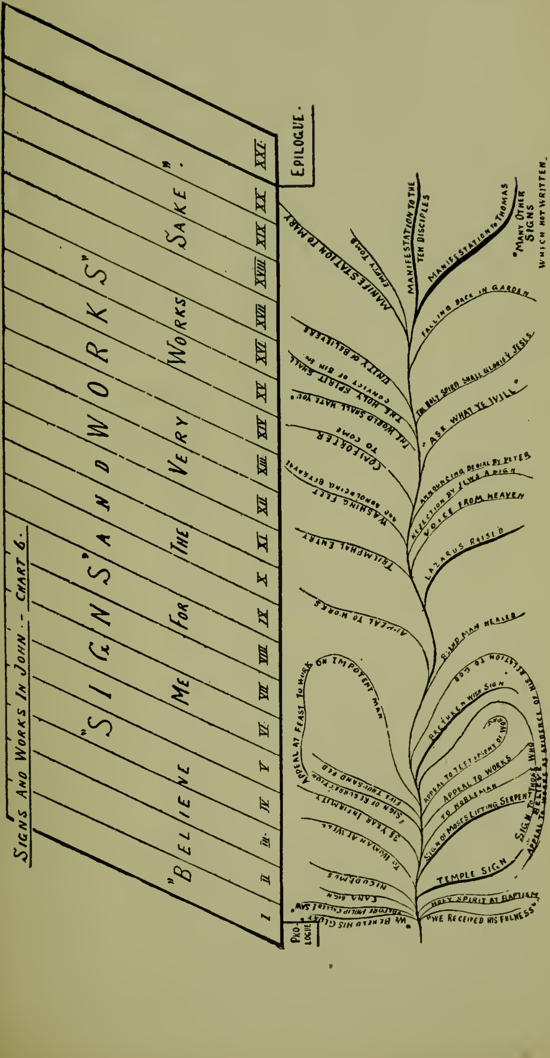
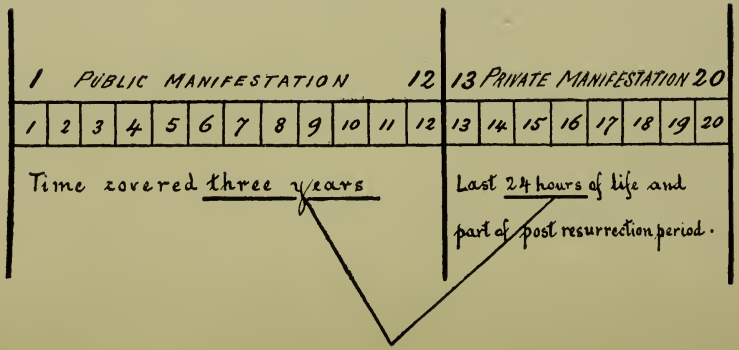
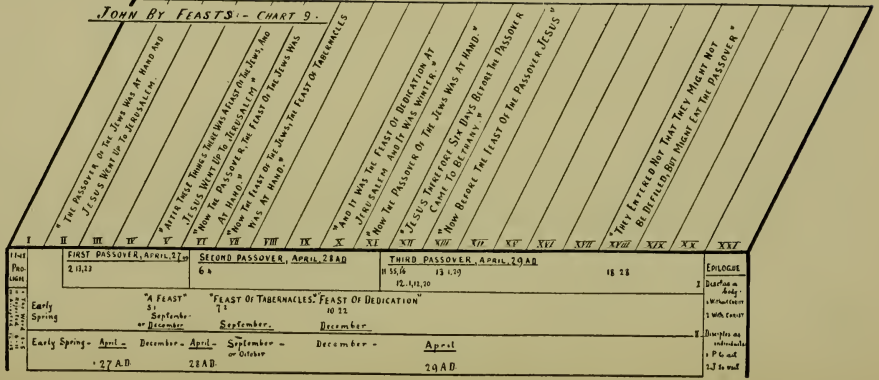

Signs And Works In John. - Chart 6.
"Believe Me For The Very Works' Sake".
"Signs' and Works'"
I
II
III
IV
V
VI
VII
VIII
IX
X
XI
XII
XIII
XIV
XV
XVI
XVII
XVIII
XIX
XX
XXI
Epilogue.
Prologue
Manifestation to Mary
Empty Tomb
Manifestation to the Ten Disciples
Manifestation to Thomas
"Many Other Signs which not written.
Falling Back in Garden
Unity of Believers
The Holy Spirit shall glorify Jesus
"Ask what ye will"
The World shall hate you.
Comforter to Come
Washing Feet
Voice from Heaven
Triumphal Entry
Lazarus Raised
Appeal to Works
Blind Man Healed
Appeal at Feast to Work on Impotent Man
Appeal to Testimony of Works
Appeal to Works
Five Thousand Fed
Sign of Moses Lifting Serpent
Temple Sign
Nicodemus
Cana Sign
Holy Spirit at Baptism
"We Received His Fulness"
"We Beheld His Glory"

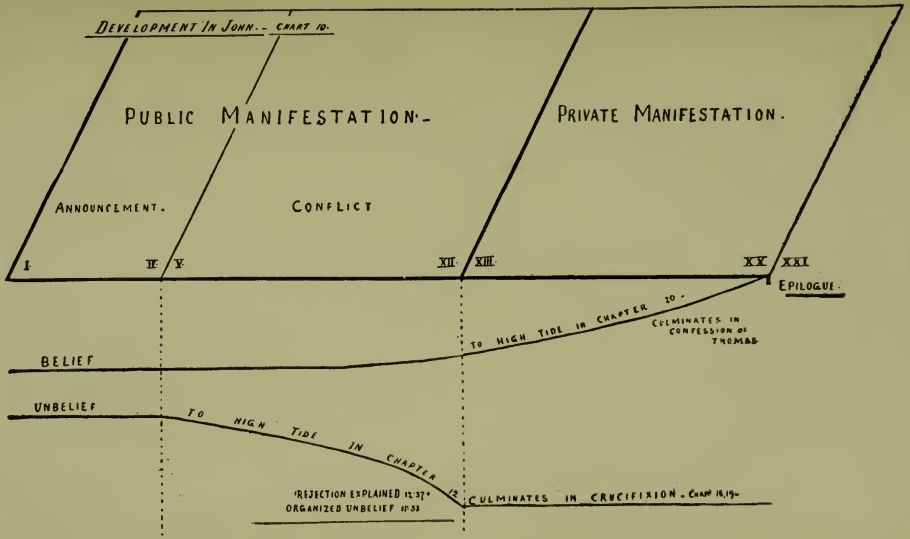
CHART 7.


1 PUBLIC MANIFESTATION 12
13 PRIVATE MANIFESTATION 20
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
Time covered three years
Last 24 hours of life and
part of post resurrection period.

JOHN ACCORDING TO PLACES OF JESUS' MINISTRY -- CHART 8
I II III IV V VI VII VIII IX X XI XII XIII XIV XV XVI XVII XVIII XIX XX XXI
GALILEE
CANA
SEA OF TIBERIAS
CANA
SEA OF TIBERIAS
JUDEA
JERUSALEM
JERUSALEM
JERUSALEM
BETHLEHEM, JERUSALEM
JERUSALEM
FEAST OF P
FEAST OF P
FEAST
FEAST
FEAST
FEAST OF PASSOVER WHEN JESUS CRUCIFIED.



On Connection of material w Feasts read WESTCOTT'S INTROD.ⁿ P 69.


DEVELOPMENT IN JOHN.- CHART 10.
PUBLIC MANIFESTATION.-
PRIVATE MANIFESTATION.
ANNOUNCEMENT.
CONFLICT
I
II
V
XII
XIII
XX
XXI
EPILOGUE.
BELIEF
TO HIGH TIDE IN CHAPTER 20.
CULMINATES IN CONFESSION OF THOMAS
UNBELIEF
TO HIGH TIDE IN CHAPTER 12
REJECTION EXPLAINED 12:37-
ORGANIZED UNBELIEF 11:53
CULMINATES IN CRUCIFIXION - CHAPS 18,19-

The Gospel By John:- Chart II.
"The Word Was God"
"My Lord And My God"
The Assertion Of A Believer
The Confession Of A Doubter

RECORDED MIRACLES OF OUR LORD.

Where Recorded. — OUTLINE FOR STUDY.

Matthew	Mark	Luke	John	What wrought	At whose request	When wrought	Where wrought	Why wrought	How wrought	Results	Special points	Explanations
1. 8:1-4	1:40	5:12-16	------	Leper healed	His own	immediately	At foot of mountain	Requested	Touch word		To show self to priest	
2.												
3.												
4.												
5.												
6.												
7.												
8.												
9.												
10.												
11.												
12.												
13.												
14.												
15.												
16.												
17.												
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		29.										
		30.										
		31.										
		32.										
		33.										
			34.									
			35.									
			36.									
			37.									
			38.									
			39.									
			40.									

SPECIAL SUGGESTIONS TO STUDENTS.

1. Read these suggestions over once each week.
2. Have a separate envelope for each study, chapter, topic, place, character, word, etc., and distribute your material as you find it. Envelopes can be purchased for 80c. per thousand which will serve your purpose.
3. Have a special envelope for difficulties; another for questions.
4. Have a special envelope for "*Things to do.*
5. Refer frequently to the diagrams in this book.
6. Draw diagrams for yourself, thus fixing facts in the mind.
7. Read this gospel in the Greek if you are able to do so.
8. Let proper distribution of work be carefully studied where groups of students use this book. Read over order for group meeting p. 123.
9. Do not become discouraged if you find yourself unable in a short time to master the work here outlined. Take the material as it comes. Be thorough.

10. When a difficulty arises have a season of prayer over it.

11. Assign certain chapters to each member of the class (in a class of 21 each member will have one chapter) for which he will be held specially responsible as to its teaching on the topic in hand. This should not, however, encourage disregard of portions not assigned. The whole should be studied by all as far as possible.

12. Where a group is studying, one or more helps may be assigned to each member who will be held responsible for reports from time to time.

13. The following is but a suggestion of what is possible in relation to helps.

    a. In connection with Studies iii. and iv. ask some one to report chapter 4th (pp. 101–133) of "A Lawyer's Examination of the Bible" by Russell.

    b. In connection with Studies vi.–viii. hear report of chapters 5th and 8th of same volume.

    c. In connection with Study xiii. ask some one to report in five minutes chapter 8th of Stevens' Johannine Theology.

    d. In connection with Study xxv. hear

report of chapter 6th of "A Lawyer's Examination of the Bible."

e. In connection with Study xxv. Storrs' masterly volume on, "The Divine Origin of Christianity indicated by its Historical Effects" should receive the attention of the student.

14. Record results.
15. Meditate.
16. Memorize.
17. *Pray, obey, pray.* See John 14:21, 23. If the student should fail to prove the truth of these verses the author of these Studies will not have accomplished his aim.

PART TWO.

STUDY I.

INTRODUCTORY—THE AUTHOR'S PLAN.

*Directions for work on Main Topic.**

1. Read aloud the author's declaration of purpose in writing the book, chapter 20: 30, 31.
2. Compare his purpose in writing his first epistle as found in 1 John 5:12.
3. Read again John 20:30, 31 and note:
   - *a.* John manifestly possesses more evidence than he here gives.
   - *b.* He apparently considered that he had given a sufficient amount of evidence.
   - *c.* He is very definite in his statement of purpose.
   - *d.* He emphasizes the fact that a *personal Saviour* is the object of belief.
   - *e.* We shall be much interested in considering the evidence in the case. The question in our minds will be:

* See footnote p. 30.

Does John make a case for Jesus Christ?

4. Refer to Main Diagram p. 13, and note:
   a. The four gospels are represented as the heart of the Bible.
   b. The gospel by John is represented as the heart of the heart of the Bible.
   c. The whole of the Bible has as its chief purpose testimony in behalf of the Christ. Cf. iv. and vii. under Testimony. John 20: 30, 31 is appropriate for the entire Bible.
5. Read carefully the Introduction pp. 9-12 noting especially the relation of 5:31-40 to the development of this subject.
6. Read rapidly the entire gospel by John, using the Revised Version, underscoring the words *Believe* and *Witness* and note with care the connection in each case.
7. Write out a brief statement of the results of your study. Relate to some friend what you have learned.

---

* Consult order for group meeting p. 123 and note that the development of the Main Topic is one part only of the work. Reports on *Special Topics*, *Words*, *Places*, *Characters*, *Difficulties*, etc., should be heard. These of course must be brief.

STUDY II.

TESTIMONY OF JOHN THE BAPTIST.

Directions for work.

1. Glance through the gospel and note all passages in which John the Baptist is named. Nineteen times, and always he is called simply John. Cf. his title in Matt., Mk. and Luke. Why this difference?
2. Read the prologue (John 1:1-18) and attempt to answer the question why the testimony of John is here referred to. See Godet V. 1. p. 516.
3. Read the remainder of chapter 1, and account for the prominence of the testimony of John here.
4. Consider the competency of John the Baptist as a witness. In doing this note (and here compare material in other gospels):
   a. His character.
   b. His mission.
   c. Testimony of people as recorded by John in chap. 10.
   d. Testimony of Jesus about John recorded in various places.

e. Read quotations from Expositor's Bible, p. 78 of this book.

5. Note Jesus' appeal to testimony of John. Chap. 5.
6. Note by whom is it declared to be John's mission to testify.
7. Note various occasions recorded in Chap. 1, on which John testified.
8. Note facts concerning which he testified on these occasions.
9. Note testimony of John found in chap. 3, when his disciples complained of the popularity of Jesus.
10. When you have a little spare time study the words in John 3:31-36 to determine whether they are the words of John the Baptist, or those of the evangelist, or those of the Baptist and evangelist intermingled.
11. Discover statement of results of testimony of John the Baptist as recorded in John 10.
12. Compare Matt., Mark and Luke for supplementary material on this topic. Read Stalker's two Johns pp. 189-270.
13. Compare results of your work with development found on p. 77 of this book.
14. Write to some friend about what you have learned in this study.

STUDY III.

TESTIMONY OF JESUS' MIGHTY WORKS.
(PART I).

Directions for Work:

1. Read John 20:30,31 and note the use of the word *signs*.
2. Read John 20:30,31 a second time and note the use of the word *these* in the expression, "But these are written."
3. Read rapidly through the entire gospel and note the use of the word *sign*, which is found seventeen times. Copy on paper in order every verse of the gospel in which the word *sign* occurs. Preserve for reference.
4. Consult and study charts pp. 15–25 in this connection.
5. Make a diagram of your own and locate the seven miracles recorded by John in the book proper.
6. Study these seven signs to discover, if possible, the principle of their selection from the forty recorded by the four evangelists. Read here Expositor's Bible v. 1, pp. 171, 180, or p. 84 this volume.
7. Study in connection with each sign the occasion, the place, the time, the observers, the method, the results.

8. Note especially the relation of the raising of Lazarus to Jesus' own death.
9. Read in Matt. Mark and Luke the record of some of the "many other signs" which Jesus did in the presence of his disciples which are not written in this book.
10. If time allows make an exhaustive study of the recorded miracles of our Lord as suggested by diagram p. 25.
11. Compare results of your study with notes on p. 84 of this book.
12. Lay aside all helps and write out a brief statement of what you have learned in this study.
13. Write to a friend about the signs in the gospel by John.

STUDY IV.

TESTIMONY OF JESUS' MIGHTY WORKS. (PART II).

Directions for Work.

1. Read John 5:31-40, and note the different witnesses to which Jesus appeals.
2. Read in chapter 10 other appeals of Jesus to the testimony of His mighty works. Note occasion, audience, effect, etc.
3. Compare Jesus' answer to John's messengers (Matt. 11:4-6) for his own estimate of His mighty works.

4. Read the gospel through rapidly and note every passage in which the word *work* (which is found 23 times) occurs. Copy on a sheet of paper for reference every verse in which the word occurs.
5. Look into the difference of meaning in the original of these two words, *sign* and *works*.
6. Study the following definitions of the word sign: "*embodiment of truth in deed;*" "*object lesson;*" "*deed having significance;*" "*token*".
7. Consider the following definitions of work: "*an accomplishment;*" "*a deed which is natural to the doer.*"
8. In your study of this subject examine charts pp. 15-25 with care. From memory draw diagrams for yourself.
9. Read Westcott's Introduction in Bible Commentary, pp. 75, 76.
10. Read Dod's in Expositor's Bible on John, Vol. 11, pp. 422-427.
11. Read Farrar's Messages of the Books, p. 108.
12. Read the Two Johns of the New Testament, by Stalker, pp. 240-244.
13. Compare pages 84, 85 of this volume.
14. Write out brief statement of results of your study. Relate the same to a friend, and write a letter to another friend about it.

STUDY V.

TESTIMONY OF THE FATHER.

Directions for Work.

1. Read John 5:31–40 and note the different witnesses to which John appeals. Note place of the Father's testimony and that it is distinguished from that of the Scriptures; also from that of the mighty works which however Jesus declares to have been done in the Father's name. Compare passages where Jesus asserts that by the Spirit of God He wrought.
2. Discover in chapters 6, 7 and 8 other appeals of Jesus to the testimony of the Father in His behalf.
3. Study John the Baptist's account (in chap. 1) of the witness of the Father at the baptism.
4. Study occasion for, and effects of voice from Heaven, account of which is given in chapter 12.
5. Compare other instances of a voice from Heaven to Jesus, record of which we have in the gospels.
6. Study 1:14 to discover whether the evangelist here refers to the transfiguration. Cf. Peter's account of it in 1 Peter 1:17.
7. Read 1 John 5:9, 10 on the testimony of Father.

8. Read also 1 John 1:10; 2:4, 22 where people are lovingly called liars. Here is the sweet violence of truth displayed.
9. Study testimony of the Father to Jesus especially in the matter of the resurrection in such passages as Acts 2:24, 32, 36: 3: 15; 4:10; 1 Cor. 15; Rom. 1:4.
10. Read the entire gospel and note every passage in which the word Father occurs. Study relationship of the Father to Jesus as presented in the 4th gospel.
11. Write to a friend about what you have learned in this study.

STUDY VI.

TESTIMONY OF THE SCRIPTURES (PART I).

Directions for Work.

1. Read John 5:31–40 once more and note:
   a. That Jesus in v. 31 either (a) waives His right to testify, or (b) tells the Jews they would not accept His testimony about himself if He should give it, or (c) tells them that His testimony uncorroborated they are not asked to accept. Surely He does not mean to say that he is not speaking the truth, for cf. 8:14.

b. That He appeals to the testimony of another which He is sure is true. vs. 32, 34, 36.

c. That He appeals to John's testimony not because it is the strongest which He has but in the hope that they who had counted John such a great man would listen to his testimony.

d. That He appeals to the testimony of John the Baptist, His mighty works, the Father and the Scriptures (i. e. the Old Testament) in order.

e. That He declares the trouble with His hearers to be not a lack of evidence but wilful refusal to accept the testimony. For this reason they will not come to Him, v. 40.

f. Re-read the entire passage and note the superiority of the revised rendering of verse 39. Evidently Jesus is not advising these hearers to study the Scriptures further. He is disappointed that after their study of the Scriptures from childhood and His own manifestations among them they do not recognize Him as the Messiah whom the Scriptures (i. e. the Old Testament) announce.

2. Read the gospel by John through rapidly for all appeals or references to fulfilment

of Scripture. Write these out on a sheet of paper and preserve for reference. Note the chapter in which the greatest number occurs. Study each and examine with care the Old Testament passage or passages to which appeal is made.

3. Glance through Matthew, Mark and Luke and note quotations of and appeals to fulfilment of Scripture. Which gospel contains the greatest number? Why?
4. Write out on a slip of paper results of your work. Relate the same to a friend.
5. Write to a friend to whom you have not yet written about this work, and relate what you have learned in this study.

STUDY VII.

TESTIMONY OF THE SCRIPTURES (PART II).

Directions for Work.

1. Glance at Main Diagram and note:
   - *a.* The part of the Bible referred to by "the Scriptures" is the Old Testament—The books from Genesis to Malachi.
   - *b.* That while we have already examined the testimony of the Father, yet in the chart in the space assigned to the O. T. are written the

words THE FATHER. Inquire into the reason for this.

c. Note the relation of the terms THE FATHER, THE SON and THE HOLY SPIRIT, observing that THE SON touches all four spaces assigned to the gospels.

2. Read Luke 24:44.

3. Note the following distribution of books according to the Hebrew Bible under the three divisions there mentioned:

a. *The Law*—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

b. *The Prophets*—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

c. *The Psalms*—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles.

4. Collect as many *definite predictions* about the Christ as time will permit:

a. From the Law.

b. From the Prophets.

c. From the Psalms.

5. Collect as many *typical fore-shadowings* of the Christ as time will permit:

a. From the Law.

b. From the Prophets.

c. From the Psalms.

6. What is the most striking direct prediction found:
   a. In the Law?
   b. In the Prophets?
   c. In the Psalms?
7. What is the most striking typical foreshadowing found:
   a. In the Law?
   b. In the Prophets?
   c. In the Psalms?
8. Write to a friend about this study.

STUDY VIII.

TESTIMONY OF THE SCRIPTURES (PART III).

Directions for Work.

1. Divide the Old Testament time into the following twelve periods and assign an important direct prediction and a typical fore-shadowing to each so far as you may be able:

1	2	3	4	5	6	7	8	9	10	11	12
Period—Ante-diluvian	Period—Post-diluvian	Period—Patriarchial	Period—Bondage	Period—Wanderings	Period—Conquest	Period—Judges	Period—United Kingdom	Period—Divided Kingdom	Period—Kingdm of Judah	Period—Exilic	Period—Post-exilic

2. Collect passages from THE LAW, THE PROPHETS and THE PSALMS (see Study VII. 3) arranging them *in order of time* as they refer to Jesus' life and work. *i. e.* Collect:
   - *a.* Passages relating to His ancestry, etc.
   - *b.* Passages relating to His birth.
   - *c.* Passages relating to His early life.
   - *d.* Passages relating to His later life.
   - *e.* Passages relating to His death.
   - *f.* Passages relating to His resurrection.
3. Four lines of evidence are commonly cited for the divinity of Christ as follows:
   - *a.* Divine names are given Him, and claimed by Him.
   - *b.* Divine attributes are given Him and are claimed by Him.
   - *c.* Divine works were and are wrought by Him.
   - *d.* Divine worship was and is rendered to Him.

   Cite passages from The Scriptures so far as you may be able verifying the points in the following outline.

"THEY TESTIFY OF ME."

I. THE LAW
- 1. Titles
  - a. Human
  - b. Divine
- 1. Attributes
  - a. Human
  - b. Divine
- 3. Works
  - a. Prophet—specific—typical
  - b. Priest—specific—typical
  - c. King—specific—typical
- 4. Worship.

II. Prophets
1. Titles
   a. Human
   b. Divine
2. Attributes
   a. Human
   b. Divine
3. Works
   a. Prophet—specific—typical
   b. Priest—specific—typical
   c. King—specific—typical
4. Worship

III. The Psalms
1. Titles
   a. Human
   b. Divine
2. Attributes
   a. Human
   b. Divine
3. Works
   a. Prophet—specific—typical
   b. Priest—specific—typical
   c. King—specific—typical
4. Worship.

4. Do not fail to write to a friend to whom you have not written for a year. In the letter state briefly the result of your study of this subject.

STUDY IX.

REVIEW OF THE PRECEDING EIGHT STUDIES.

Directions for Work.

1. Without referring to notes glance down the MAIN TOPICS p. 5, and recall what you are able in connection with each study.
2. Answer the following questions:
   a. Quote accurately John 20:30, 31.
   b. Quote accurately 1 John 5:12.

c. Make four or five statements about John 20:30, 31, in analysis of the passage.

d. Explain the relationship of the words *believe* and *witness* to the material in the 4th gospel.

e. Mention an incident or fact from each chapter in order in the gospel by John.

f. Give a brief statement of the testimony of John the Baptist; his competency as a witness, occasions when he testified, facts about which he testified, results, etc.

g. Cite passages in which the word *sign* is used and state relation to context and to plan of the book.

h. Cite several passages in which the word *work* occurs. Show relation to context and to plan of book.

i. Name the miracles of the 4th gospel in order, stating chapter in which account of each is found.

j. Name in order given the witnesses cited in John 5:31–40.

k. Give condensed but complete statement of the testimony of the Father.

l. Give reasons for preferring the Revised Version of John 5:39.

m. In what chapter are the greatest number of appeals made to the Scriptures?

n. In the study of the testimony of the Scriptures what division of the Old Testament did we adopt?

o. Cite a definite prediction of the Christ or about Him from (a) the Law (b) the Prophets, (c) the Psalms.

p. Cite a typical fore-shadowing from each of the three parts of the O. T.

q. Cite a direct prediction from each of the Twelve Periods of O. T. time.

r. Cite a typical fore-shadowing from each of the Twelve Periods of O. T. time.

s. Cite passages from the Law, the Prophets and the Psalms giving Names of the Messiah.

t. Cite passages from the Law, the Prophets and the Psalms giving Attributes of the Messiah.

u. Cite passages from the Law, the Prophets and the Psalms giving Works of the Messiah.

v. Cite passages from the Law, the Prophets and Psalms speaking of Worship of the Messiah.

STUDY X.

TESTIMONY OF JESUS HIMSELF (PART I).

Directions for Work.

1. Read the entire gospel for claims of Jesus in His own behalf. Note results on paper.
2. Determine why this line of testimony is examined next after the four lines cited in John 5:31–40.
3. Examine chapters 3, 8, 18 and cf. Rev. 3, 18, 22 for declarations concerning competency of Jesus as a witness.
4. Refer to the Greek or consult a Greek scholar for the I ams (ἐγώ εἰμι's) in John.
5. Write out on a separate sheet of paper all the passages in which "*I am*" translated from the full Greek expression above occurs.
6. Glance down this list and note the different things which Jesus claims to be.
7. Glance down again and note on what points "*I am*" is used oftener than once.
8. In the light of Jesus' own claims as here recorded consider the following: "*Si Christus non Deus, non bonus,*" which means: "*If Christ is not God he is not good.*"
9. Compare the "*I ams*" of John the Baptist.

10. Compare results of your work with notes p. 89.
11. Confer with a friend about what you have learned in this study.

STUDY XI.

TESTIMONY OF JESUS HIMSELF (PART II.)

Directions for Work.

1. Read again the gospel rapidly for the claims of Jesus in His own behalf and supplement your notes taken in a former reading.
2. Collect on a sheet of paper all the *I ams* of the Revised Version indicating by a special mark those which are derived from the full Greek expression ἐγώ εἰμι.
3. As you glance over the pages of the gospel by John think of the prominence here of the personal revelation of Jesus. Study in this connection the word *manifested* in the gospel.
4. Examine more thoroughly than you were able to do in Study V. the relationship of Jesus to the Father as claimed by Himself. Refer to the paper on which you have already copied the passages in which the word Father occurs. Read these over carefully and note the relation of each to the context. Note especially

under this point the following passages: 5:19-29; 8:12-50; 9:22-39.

5. Compare results of your work with notes p. 92 in this book.
6. Write out brief statement of what you have learned in this study. Relate the same to a friend.

STUDY XII.

TESTIMONY OF VARIOUS INDIVIDUALS.

Directions for Work.

1. Review the testimony of John the Baptist, Study ii.
2. Review the testimony of the Father, Study V.
3. Review the testimony of Jesus Himself, Studies X, XI.
4. Read in chapter 1 for testimony of John the Evangelist.
5. Read in chapters 19-21 for testimony of John the Evangelist.
6. Cf. 1 John for further testimony of John the Evangelist.
7. On testimony of John the Evangelist read from Expositor's Bible, Vol. ii. p. 419. Also Stalker's Two Johns, p. 201.
8. Read rapidly through the gospel for the

testimony of individuals. Write in a column at the right the texts and names of the individuals, and on the left the declarations.

9. Study the testimony of each individual in the light of the statement made in 20:31: "These are written that ye may believe that Jesus is the Christ the Son of God." What persons declare that He is the Christ (*i.e.* The Messiah)? Who declare that He is the Son of God? Who declare both?
10. Compare results of your work with notes p. 93 of this work.
11. Write out a brief statement of what you have learned. Relate the same to a friend. Write the same to another friend.

STUDY XIII.

TESTIMONY OF THE HOLY SPIRIT (PART I.)

Directions for work.

1. Read rapidly the gospel by John and collect on a sheet of paper all the passages which speak of the Holy Spirit.
2. Note marginal rendering of verses in various passages, especially those in John

14, 15 for different terms by which the original is translated.

3. Study the meaning of these names.
4. Collect the passages which speak of the Holy Spirit testifying for Jesus.
5. Study these passages to determine the *time* of the Holy Spirit's witnessing.
6. Study these passages to determine the *place* or *sphere* of the Holy Spirit's witnessing.
7. Study these passages to determine the *hearers* of the Holy Spirit's testimony.
8. Study these passages to determine the *content* of the Holy Spirit's testimony.
9. Study these passages to determine the *object* of the Holy Spirit's testimony.
10. Note any difficulties which may arise in this study and reserve for further study of the subject in the next two lessons.
11. Write out a brief statement of the teaching of the gospel by John about the Holy Spirit.
12. Compare results of your study with notes page 94 of this book.
13. Ask the Holy Spirit to do His work in you.
14. Write to a friend about the teaching of John concerning the Holy Spirit.

STUDY XIV.

TESTIMONY OF THE HOLY SPIRIT (PART II).

Directions for work.

1. Collect evidence from the Bible that the Holy Spirit existed in Pre-incarnation time.
2. Collect evidence from the gospels that the Holy Spirit existed in Incarnation time, that is; while Jesus was upon the earth.
3. In the light of the foregoing, account for the statement made in John 7:39 that the Holy Spirit was not yet, and for the fact that in John His testimony is spoken of anticipatively.
4. Read Stevens' Johannine Theology, chapter 8.
5. On the personality of the Holy Spirit note Stevens' Johannine Theology, p. 193 ff.
6. Read Expositor's Bible pp. 205-225 on "The Spirit Christ's Witness."
7. Compare results of work with notes in this volume p. 94.
8. Write to a friend what you have learned in this study.
9. Relate the same to another friend.

STUDY XV.

TESTIMONY OF THE HOLY SPIRIT (PART III).

Directions for work.

1. Collect from the book of Acts all the passages referring to the Holy Spirit and note what they declare in the light of Jesus' statement: "*He shall testify of me.*"
2. Collect some passages from the epistles and the Revelation of John referring to the Spirit and his work of testifying in behalf of Jesus.
3. Study now Main Diagram and note the relationship of the Biblical material as a whole to the case which John pleads, and the distribution of this material in relation to The Father, The Son, and the Holy Spirit. There have been three dispensations—that of the Father, that of the Son, and that of the Holy Spirit. In this last we now live. The Son and Spirit were not inactive in the first; the Father and Spirit were not inactive in the second; the Father and Son are not inactive in the third.
4. Consider in whom and how the Holy Spirit testifies to-day.
5. Ask yourself if Jesus' words about the

Holy Spirit in relation to the believer as recorded in John 14 have been and are being fulfilled in you.

6. Has the statment made about the Holy Spirit in Rom. 5 been proved true in your experience?
7. Is the teaching about the Holy Spirit in Rom. 8 yet verified in any measure by your Christian experience?
8. Read Torrey's "Baptism with the Holy Spirit"; Murray's "The Spirit of Christ"; Gordon on The Holy Spirit; Chapman's "Received ye the Holy Ghost," and Pierson's "Acts of the Holy Spirit."
9. Compare results of study with notes in this book p. 94.
10. Write to a friend about your study of this subject.

STUDY XVI.

LAWS OF TESTIMONY.

Directions for work.

1. If possible consult Greenleaf on "EXAMINATION OF THE TESTIMONY OF THE FOUR EVANGELISTS BY THE RULES OF EVIDENCE AS ADMINISTERED IN COURTS OF JUSTICE," pp. 1-54.
2. Let some member of the group report

the contents of chapter ii., (pp. 41-63) of "A Lawyer's Examination of the Bible" (Russell). The title of the chapter is: "*Authenticity of the Testimony.*"

3. Let another member of the group report the contents of chapter iii. (pp. 67-97) of the same volume. The title of this chapter is "*Credibility of the Testimony.*"
4. Confer with some attorney on this subject.
5. Consider the testimony of the four gospels in the light of the laws briefly stated on p. 129 of this volume.
6. Read the introduction to this book and note what is said about faith resting on evidence. "One does not compromise his intellect when he accepts as true on the testimony of a competent witness what he does not understand."
7. Read Chapter ix. of Stevens' Johannine's Theology, the title of which is: "The Appropriation of Salvation."
8. Write to some skeptical attorney friend about this subject.

STUDY XVII.

REVIEW OF THE PRECEDING SIXTEEN STUDIES.

Directions for Work.

1. Without referring to your notes glance down the Main Topics, p. 5 and recall what you are able in connection with each study.
2. Answer the questions under Study ix. 2.
3. Answer the following questions:
   - *a.* What determined the consideration of the testimony of Jesus Himself next after that of the four lines preceding it?
   - *b.* Prove Christ's competency as a witness.
   - *c.* Quote ten "*I am*" verses (naming chapter and verse).
   - *d.* Give a brief statement of the teaching of John about the relationship between Jesus and the Father.
   - *e.* The testimony of how many individuals does the gospel by John contain?
   - *f.* Name them.
   - *g.* Were they all friends of Jesus?

h. What is the testimony of Nathaniel? In what chapter found?

i. What is the testimony of Philip? In what chapter found?

j. What is the testimony of Peter? In what chapter found?

k. What is the testimony of Nicodemus? In what chapter found?

l. What is the testimony of the blind man? In what chapter found?

m. What is the testimony of Martha? In what chapter found?

n. What is the testimony of Pilate? In what chapter found?

o. What is the testimony of Thomas? In what chapter found?

p. What is the teaching of this Gospel about the *time* of the Holy Spirit's testimony?

q. What is the teaching of this Gospel about the *sphere* of the Holy Spirit's testimony?

r. What is the teaching of this Gospel about the *content* of the Holy Spirit's testimony?

s. What is the teaching of this Gospel about the *object* of the Holy Spirit's testimony?

t. What is the teaching of this Gospel about the Holy Spirit's work apart from testifying?

u. Justify from Scripture the doctrine of the personality of the Holy Spirit.

v. Give evidence from Acts—Revelation that Jesus' prediction about the Holy Spirit was fulfilled.

w. State briefly what you have learned about the Laws of Testimony.

STUDY XVIII.

The Prologue.

Directions for work.

1. Read John 1:1–18 aloud without interruption, and at once close the book and write down your impressions.
2. Read the same again and note down any difficulties or questions which may come to mind.
3. Read now a third time noting the unity and progress in this material as indicated by the following expressions in verses 1, 14, and 18 respectively. The Word was God—The Word became flesh —the only begotten Son hath declared God. Note and connect by lines in your Bible the words *was*, *became*, *declared*.
4. Write out in propositional form as many statements as the material in the prologue justifies: e. g.
   1. The Word was in the beginning.
   2. The Word was with God (the Father cf. vs. 14, 18).
   3. The Word was God.

4. The Word was God the Son (cf. vs. 14, 18.)
5. The Word made all things.

5. See outline of prologue in chart 9.
6. Account for introduction of reference to John the Baptist in the Prologue.
7. On the Prologue read Stevens' Johannine Theology, pp. 74–101.
8. On the Prologue read Godet, Vol. I. pp. 54, 55.
9. The Heresies of the early church related to the person of Christ. Arrowsmith (quoted by Ryle) shows that four of these heresies are confuted by a right understanding of John 1:14. These were *Arianism*, *Apollinarianism*, *Nestorianism*, *Eutychianism*. Study the occasions for and deliverances of the Church Councils of the first three centuries.

STUDY XIX.

Instances of Belief and Unbelief.

Directions for work.

1. Before consulting the gospel itself, go through chapter by chapter in order and recall all instances of belief which you can.
2. Read through the gospel and note in order all instances of belief recorded.
3. Go over these cases asking yourself in each instance:
   - *a.* What was the character of the person who believed?
   - *b.* What were the circumstances under which the person believed?
   - *c.* What induced belief?
   - *d.* What was the manner in which belief was indicated?
4. While the evidence was sufficient to lead many persons to believe, it was rejected by some. Recall without further examination of the gospel all instances of unbelief which you can.
6. Go over these cases asking yourself in each instance:
   - *a.* What was the character of the person or persons?

b. Was lack of evidence the cause of unbelief?

c. How was unbelief manifested?

7. Without reference to book of any kind think for a few minutes over what you have learned from the gospel in this Study.
8. Write to a friend about it.

STUDY XX.

Development of Belief and Unbelief.

Directions for work.

1. Copy from paper on which you have them recorded, all instances of belief. Make the following division:
   a. Instances of belief in individuals.
   b. Instances of belief in the body of the disciples.
2. Take each case and note every indication of development of belief in it. e. g. Nicodemus is mentioned in three different chapters in John. Does the record justify the conclusion that he developed in belief?
3. Study the treatment by Jesus of each person disposed to believe, or who is represented as making candid inquiry.

4. Compare results of your study with notes p. 95 of this book.
5. Copy from paper on which you have recorded them, all instances of unbelief. Make the following division:
   a. Instances of unbelief in individuals.
   b. Instances of unbelief in the body of rejecters.
6. Take each case and note every indication of development of unbelief in it. That of Judas is most interesting.
7. Study the treatment by Jesus of those who rejected Him.
8. Consider whether Jesus expected everybody to believe in Him.
9. Study chart p. 23 which is intended to help the student to understand the wonderful unity and progress of this fourth gospel in the lines of development of belief and unbelief.
10. Do not fail to read pp. 491-512 of Godet's Commentary on the gospel by John, Vol. I., on the Development of Belief and Unbelief.
11. Compare results of your work with notes p. 100 of this book.
12. Do not fail to write to a friend about the results of this study.

STUDY XXI.

Secret of Belief.

Directions for work.

1. Read John 20:30,31, and state briefly the teaching of this passage about the secret of belief.
2. Compare John 5:24 and 17:20 and note the teaching of these passages on the point which we are considering.
3. State teaching of John 17:8.
4. State teaching of John 8:31. Cf. 1:12, 37.
5. State teaching of John 6:40 and 6:36. Cf. 12:45.
6. State teaching of John 6:45 and 8:47.
7. State teaching of John 7:17.
8. State teaching of John 6:36, 37, 44, 65.
9. State teaching of John 17:6, 9, 24.
10. State teaching of John 10:26.
11. Compare teaching of Ephesians 2:8. 1 Cor. 2:9, 10.
12. Search the material for other explanations of unbelief and tabulate results.
13. Consider difficulties arising in study of this subject with deliberation and prayer. Suspend judgment on some points, if they are not clear, for further investigation. Compare duty of Belief, Study xxvii.

14. Show some one who has not accepted Christ the secret of belief.

STUDY XXII.

Explanations of Unbelief (part 1).

Directions for work.

1. Read the gospel for explanations of unbelief.
2. Note the remarkable fact that in this book written that men might believe are given many explanations of unbelief. Ask yourself if the explanations given are satisfactory? Note who gives the explanations.
3. Do not fail to state in your own language the explanation of unbelief given in John 3:19, 20.
4. Do the same with John 5:40, 42.
5. Do the same with John 3:11, 6:42, 6:52.
6. Do the same with John 7:41, 42. Cf. 1:45.
7. Read Expositor's Bible, Vol. 1, p. 36.
8. Ask yourself if your own experience and your contact with others are in harmony with the explanations here given. Can all cases of unbelief to-day be explained by the gospel by John?
9. Write to some friend who does not believe

and ask him to study this gospel which will explain his case.

10. Talk with some one who does not believe and ask him why he does not believe. Show him the explanation of his case from the gospel by John.

STUDY XXIII.

EXPLANATIONS OF UNBELIEF(PART II).

Directions for Work.

1. Select ten instances of belief recorded in the Old Testament. Let the selections represent various times, circumstances and countries.
2. Apply to these the tests found under the Secret of Belief and discover if you are able to account for the belief.
3. Select from the Old Testament ten instances of unbelief and discover if you are able to explain them from the principles declared in the gospel by John.
4. Select ten instances of belief from the New Testament apart from John and apply to each the secret of belief as given by John.
5. Select ten instances of unbelief from the New Testament apart from John and ap-

ply to each the explanations of unbelief as given by John.

6. Ask yourself if the unity and truth of the the Bible is not clearly shown by the fact that what it records is clearly proved to be true to human experience.
7. Do not fail to write to some skeptical friend along the line of this Study and what you have learned.

STUDY XXIV.

REVIEW OF THE PRECEDING TWENTY THREE STUDIES.

Directions for Work.

1: Glance down Main Topics † and recall what you can in connection with each study.
2. Answer the questions in Study IX.
3. Answer the questions in Study XVII.
4. Answer the following questions:
   - *a.* What verses of the Gospel constitute the Prologue.
   - *b.* What verses of the Prologue give the key to the progress of its thought.
   - *c.* Give outline of the Prologue.
   - *d.* Show relation of John 1:14 to Arianism, to Apollinarianism, to Nestorianism, to Eutychianism.

† For Main Topics see Table of Contents.

e. Cite instances of belief and unbelief found in the Gospel and make a statement concerning each.

f. Show development of belief in:

(1). John the Evangelist.
(2). Philip.
(3). Nicodemus.
(4). The woman at the well.
(5). The Nobleman.
(6). The blind man.
(7). Peter.
(8). In the body of disciples.

g. Show development of unbelief in:

(1). Judas.
(2). The Jews as a body.

h. Give a brief but complete statement of the secret of belief.

i. Give what you consider to be the four most important explanations of unbelief.

STUDY XXV.

RESULTS OF BELIEF.

Directions for work.

1. Read through the Gospel and note on paper such results of belief as you may discover.
2. For the most comprehensive statement of

the result of belief see John 6:47. Cf. 11:25, 26; 20:31.

3. All statements apart from these respecting eternal life may be regarded as definative and explanatory.
4. Find verse or verses showing that the result of belief is *satisfaction of hunger.*
5. Find verse or verses showing that the result of belief is *quenching of thirst.*
6. Find verses or verses showing that belief results in *freedom.*
7. Find verse or verses showing that belief results in *light.*
8. Find verse or verses showing that belief results in *knowledge.*
9. Find verse or verses showing that belief results in *peace.*
10. Find verse or verses showing that belief results in *joy.*
11. Find verse or verses showing that belief results in *power.*
12. State the teaching of John 7:38 and show its relation to this subject.
13. Study instances of belief in John and note verification of teaching in actual experience.
14. Study instances of belief which you have already collected from the Old Testament record and note if results as declared by John were apparent in them.
15. Do same with persons whose names you

have collected from other portions of the New Testament. See Study xxiii., 4.

16. Ask yourself if these results are apparent in yourself. If not, why not?

STUDY XXVI.

RESULTS OF UNBELIEF.

Directions for work.

1. Read through the Gospel and note on a sheet of paper such results of unbelief as you may discover.
2. For the most comprehensive statement of the results of unbelief see John 6:53. Cf. 3:36.
3. All statements apart from those about death being the result of unbelief may be regarded as definative and explanatory.
4. As far as you may be able find passages giving the opposite of results of belief as cited in 4–12 of Study xxv.
5. Study instances of unbelief recorded in John and note results as there manifested.
6. Study several instances of unbelief selected from the O. T. times and note results as there manifested.

7. Study several instances of unbelief selected from the New Testament record apart from John and note results as there manifested.
8. Study results of unbelief in believers:
   a. In the gospel by John.
   b. In the O. T.
   c. In the New Test. apart from John.
   d. In Christians of to-day.
   e. In yourself.

STUDY XXVII.

DUTY OF BELIEF (OBEDIENCE IN JOHN).

Directions for work.

1. Read the Gospel by John and collect:
   a. Commands to believe.
   b. Illustrations of obedience to the command to believe.
   c. Effects of obedience upon belief.
2. Go through the Gospel chapter by chapter to discover if possible from every chapter something emphasizing either by precept or example the blessing of obedience.
3. Study Jesus Himself in the Gospel by

John as the example of perfect obedience. Judge your own life in the light of this ideal.

4. Memorize John 1:12; 2:5; 4:34; 6:29; 7:17; 13:17.
5. Write to some one over whom you have influence and press home the duty of more ready and implicit belief of Jesus' word, and obedience to his command.

STUDY XXVIII.

SIN OF UNBELIEF; TIME AND OBJECT OF BELIEF.

Directions for Work.

1. Review the testimony given in behalf of Jesus Christ and judge if any one has reason for rejecting Him.
2. Examine chapters 3 and 16 for statements about the sin of unbelief.
3. Discover passages from other chapters bearing on the sin of unbelief.
4. Examine chapter 12 for passage relating to the time of belief.
6. Discover passages from other chapters bearing on the time of belief.
7. Examine the fourth Gospel to determine

its teaching respecting the Object of belief. Is the object of belief a proposition—a system, or a person.

8. Examine the various definitions of Faith in Jesus Christ given in the catechisms such as the Westminster Shorter Catechism (1647), the Heidelberg Catechism (1563), the Lutheran (1529), the Anglican (1549–1604), and the Methodist (1852)

9. Memorize John 3: 14–18; 12:31–36.

STUDY XXIX.

THE EPILOGUE—A CHAPTER STUDY.

Directions for Work.

1. Prepare this chapter according to method for chapter study outlined on p. 116 of this book. Under the heading Questions and Difficulties will probably appear some if not all of the following:
   a. Is this chapter part of the original plan of the Gospel. This should be considered under the heading: Relation of this chapter to the preceding one.
   b. Why was this chapter added?
   c. Was the Gospel probably in circulation before this Epilogue was writ-

ten? What is the bearing of v. 24 on this point?

d. Is it clear that at least vs. 1–23 were written by the author of the Gospel?

e. Does the three-fold question to Peter suggest his three-fold denial?

f. Was Peter's sorrow caused by the reminder of his denial or by the change of word by Jesus?

g. Did Christ refer to his second coming in v. 22?

h. Is the *we* of v. 24 a true plural or usage such as is found in 1 Jn. 1:1. Cf. Col. 4:3.

2. Consult Chart p. 22 for outline of this chapter.
3. Read Stevens' Johannine Theology Chapter XI on Jesus' questions to Peter.
4. Write to some one about this plan for chapter study.

STUDY XXX.

REVIEW OF PRECEDING TWENTY-NINE STUDIES

Directions for Work.

1. Glance down Main Topics† i–xxix omitting Review lessons, and recall what

† For Main Topics see Table of Contents.

you are able in connection with each Study.

2. Answer questions in Study ix.
3. Answer questions in Study xvii.
4. Answer questions in study xxiv.
5. Answer the following questions:
   a. Quote accurately John 6:47, and state its use in this series of studies.
   b. Give a brief but complete statement of the teaching of John about the results of belief.
   c. Give a brief but complete statement of the teaching of John about the results of unbelief.
   d. Repeat accurately from memory John 3:14–18; 12:31–36.
   e. Give what you consider to be the most satisfactory answer to the question: *What is Faith in Jesus Christ?*
   f. Give outline, condensation and results of study of chapter xxi.
6. Reproduce from memory:
   a. Chart giving a fact or incident in each chapter.
   b. Chart showing development in this Gospel of belief and unbelief.
   c. Chart showing relation of material in John to the Feasts.
7. Think through the Gospel chapter by chapter and note down on paper what

you consider to be the most striking fact or truth in each chapter.

8. Test your knowledge of the *characters*, *words*, *places* and *topics* for study by running down each list deliberately and recalling what you can in connection with each.

9. Write to a friend about the course which you have just finished entering as much into detail as your time will permit.

PART THREE.

TESTIMONY.*

I—TESTIMONY OF JOHN THE BAPTIST.

1. *Note that in the fourth Gospel the Baptist is named nineteen times and is called simply John.* In Matthew he is seven times called John the Baptist; in Mark four times, and in Luke four times. This is an important item of internal evidence of the genuineness and authenticity of this gospel. The writer does not need to distinguish John the Baptist from himself whose name is John by calling him the Baptist.

2. *Note the prominence of the testimony of John the Baptist:*

   a. In the Prologue. See Godet Vol. I., p. 516.

   b. In the first chapter.

   This is due to the fact that the writer of the book had been a disciple of John the Baptist, and was influenced by his words to go to Jesus. The writer of this book

*Consult Main Diagram, p. 13.

is recording his own experience. Here is a second important item of internal evidence of the genuineness of this Gospel.

3. *Consider John the Baptist's competency as a witness.*

a. His mission was to call to repentance and righteousness.

b. His character was unimpeachable. He was ascetic in habits and faithful in his work.

c. The people are reported by the evangelist as testifying to the truth of what John said. See John 10:41, 42.

d. Cf. the testimony of Jesus unchallenged by his hearers as recorded in Matt. 11:11.

The following quotation is appropriate here:

"He (that is John) was in a position to know Jesus well. He was His cousin; he had known Him from childhood. He was also in a position to know what was involved in being the Messiah. By the very circumstance that he himself had been mistaken for the Messiah, he was driven to define to his own mind the distinctive and characteristic marks of the Messiah. Nothing could so have led him to apprehend the difference between himself and Jesus. More and more

clearly must he have seen that he was not that light, but was sent to bear witness of that light. Thus he was prepared to receive with understanding the sign which gave him something more than *his own personal surmises* to go upon in declaring Jesus to the world as the Messiah. If there is any man's testimony we may accept about our Lord it is that of the Baptist, who from his close contact with the most profligate and with the most spiritual of the people, saw what they needed and saw in Jesus power to give it; the business of whose life it was to make Him out, and to arrive at certain information regarding Him; a man whose own elevation and force of character made many fancy he was the Messiah, but who hastened to disabuse their minds of such an idea, because his very elevation gave him capacity to see how infinitely above him the true Christ was. Seen from the low ground, the star may seem close to the top of mountains; seen from the mountain top it is recognized as infinitely above it. John was on the mountain top. . . .

"It is the testimony of a contemporary of whom we know from other sources that he was generally reckoned a

prophet—a man of unblemished and inviolable integrity, of rugged independence, of the keenest spiritual discernment. There was no man of larger size or more heroic mould in his day. In any generation he would have been conspicuous by his spiritual stature, his fearless unworldliness, his superiority to the common weaknesses of men; and yet this man looks up to Jesus as standing on quite a different platform from his own, as a Being of another order. He can find no expression strong enough to mark the difference: "I am not worthy to loose His shoe latchet;" "He that is of the earth" (that is himself) "is earthly, and speaketh of the earth; He that cometh from heaven is above all." He would not have used such expression of Isaiah, of Elijah, of Moses. He knew his own dignity and would not have set so marked a difference between himself and any other prophet. But his own very greatness was precisely what revealed to him the absolute superiority of Christ. These crowds that gathered round him—what could he do for them more than refer them to Christ? Could he propose to himself to found among them a kingdom of God? Could he ask them to acknowledge him and trust in

him for spiritual life? Could he promise them his spirit? Could he even link to himself all kinds of men and nationalities? Could he be the light of men, giving to all a satisfying knowledge of God and of their relation to Him? No; he was not that light, he could but bear witness of that light. And this he did, by pointing men to Jesus, not as a brother prophet, not as another great man, but as the Son of God, as One who had come down from heaven.

It is, I say, impossible that we can make nothing of such a testimony. Here was one who knew, if any man ever did, spotless holiness when he saw it; who knew what human strength and courage could accomplish; who was himself certainly among the six greatest men the world has seen; and this man, standing thus on the highest altitudes human nature can reach, looks up to Christ, and does not only admit His superiority, but shrinks, as from something blasphemous, from all comparison with Him. What is the flaw in his testimony, or why are we not accepting Christ as our light, as able to take away our sins, as willing to baptize us with the Holy Ghost."*

* Expositor's Bible Vol. I, pp. 37, 50.

4. *Jesus appeals to the testimony of John the Baptist.* John 5:33.
5. *It is declared to be the mission of John to testify:*
   a. By the Evangelist, 1:7.
   b. By John himself 1:31, 3:26,28.
6. *The testimony of John the Baptist to the Jewish Commission,* 1:19–28.
   a. Note that Levites are rarely mentioned. A forger would have said Scribes and Pharisees. This is an item of internal evidence of the truth of the book.
   b. John was so great as to be mistaken for the Christ. But his testimony is positive.
7. *The testimony of John the day following to the Jews,* 1:29–34.
   a. Note what he calls Jesus in the light of 20:30, 31.
   b. Note how he was shown that this is He.
8. *The testimony of John on the following day to two of his own disciples,* 1:35,39.
   a. Who were they? Evidently Andrew and John.
   b. Note the result of this testimony. Four disciples—one-third of the body of his chosen twelve! Andrew first findeth his own brother—John afterward found his own brother James.

9. *The testimony of John the Baptist when his disciples complain of the popularity of Jesus*, 3:22–30.
   a. This is the final recorded testimony of John.
   b. Compare this with that in the first chapter and note well the advance. There he said: "Greater than I.' Here he says: "He must increase, I must decrease."
   c. Note "John was not yet cast into prison." This suggests that sending by John afterward from prison asking: "Art thou he that should come?' Matt, 11:1–19. In considering this note,
      (1). The sign at the Baptism.
      (2). John's own recognition of the end of his career.
      (3). Jesus' testimony concerning John.
      (4). That this may have been his way of turning the attention of his disciples to Jesus, but—'
      (5). Jesus sends answer back to John.
      (6). See Explanation in Stalker's "Two Johns."
10. *Results of John's testimony*, 10:41,42.
11. *Compare material about John in other Gospels and in Acts.*

12. *Compare prophecy about John in Old Testament.*

II. TESTIMONY OF JESUS' MIGHTY WORKS.

1. *Jesus appeals to this,* 5:36; 10:25, 37, 38; 14:11.
2. *Note the words used:*
   - *a.* Not *τέρατα* portents.*
   - *b.* Not *δυναμεῖς* exhibitions of his power.
   - *c.* Not *θάυματα* deeds exciting wonder.
   - *d.* Not *παραδόξα* events contrary to expectation.
   - *e.* But *σημεῖον* † evidences of his power —"manifestations of his glory"—"embodiments of truth in deed"—"deeds having significance"—"object lessons"—"deeds not ending in themselves." This word is used 17 times.
   - *f.* And *ἔργον* "work," "accomplishment," deed that is natural to perform. This word is used 23 times.

"John habitually considered the miracles of Jesus as "signs" or object lessons, in

*See Farrar in "Messages of the Books" on the gospel by John.

†This word is always translated sign in the Revised Version. In the Authorized Version it is sometimes translated miracle.

which the spiritual mind might read unseen truth. They were intended to present to the eye a picture of the similar but greater works which Jesus wrought in the region of the spirit. He heals the blind, and therein sets Himself before men as the light of the world. He gives the hungry bread, but is disappointed that they do not from this conclude that He is Himself the bread sent down by the Father to nourish to life everlasting. He heals the impotent man, and marvels that in this healing the people do not see a sign that He is the Son who does the Father's works, and who can give life to whom He will. It is legitimate, therefore, to see in this cure the embodiment of spiritual truth." *

3. *Note that many signs are referred to, but few are recorded.*
   a. References to many are made in 2:23; 3:2; 6:2, 7:31; 9:16; 11:47; 12;37; 20:30.
   b. In all four gospels are recorded forty miracles; in John eight.
   c. The selection by John is regarded by many as having significance. The principle of selection is suggested by the quotation found above from the Expositor's Bible.

* Dods in Expositor's Commentary on John, Vol. I. pp 179, 180.

d. Note the variety of accomplishment presented in the miracles recorded by John.

4. *The student should not fail to consult charts and note suggestions about the study of the recorded miracles of our Lord, p. 25.*

III. TESTIMONY OF THE FATHER.

1. *Jesus appeals to it* 5:37. Cf. 6:27: 7:16, 20; 8:18, 54; 11:41, 42.
2. *John the Baptist's account of at the baptism of Jesus* 1:32–34.
   a. The Father, Son and Spirit are here
   b. Dove shape. Cf. "Tongues of fire' Acts 2:3. Note figure of dove suggested by Gen. 1:2 which probably the basis of Milton's sentence:

> "And with mighty wings outspread
> Dove-like sat'st brooding on the vast abyss."

   c. Why the Spirit at this time?
      (1) It did not change the nature of Christ.
      (2) To make Him known.
      (3) To mark the beginning of His official life.
      (4) To equip Him for His work.
3. *John the Evangelist's account of a voice from heaven* 12:28.
   a. Note the conflicting influences in Jesus of fear of death and willing-

ness to glorify the Father by dying.

b. Note this voice for the sake of the people.

c. Compare other instances of a voice from heaven.

4. *John's own personal testimony probably referring to the transfiguration experience* 1:14. Cf. Peter's account in 1 Peter 1:17.

5. *Read* 1 *John* 5:9, 10 *on the testimony of the Father.* Cf. also 1 Jn. 1:10; 2:4, 22.

6. *Compare testimony of the Father as recorded in the other gospels.*

a. In Matthew—

(1) At the baptism 3:13–17.

(2) At the transfiguration 17:5.

b. In Mark—

(1) At the baptism 1:11.

(2) At the transfiguration 9:7

c. In Luke—

(1) At the baptism 3:21.

(2) At the transfiguration 9:28-30.

7. *Compare testimony of the Father as referred to in the Acts and Epistles.*

Note that this is specially in the matter of the resurrection. See Acts 2:24, 32, 36; 3:15; 4:10; 10:40; Rom. 1:4; 1 Cor. 15th Chapter.

IV.—TESTIMONY OF THE SCRIPTURES.

1. *Jesus appeals to it,* 5:39, 46. Cf. 7:38.

2. *Direct appeals to fulfilment of Scripture in John are:*
   a. 12:41, announcement of Isa. about unbelief.
   b. 19:24, announcement about His garment.
   c. 19:28, announcement about His thirst.
   d. 19:34–37, announcement about His bones and side.
   e. 20:9, announcement about His resurrection.
3. *Compare these references to fulfilment of Scripture with references to same in Matt., Mark and Luke.* Matthew quotes oftener than all the others because writing to Jews.
4. Note the following on the relation of the Old and New Testaments:
   a. "In Vetere Testamento Novum latet; in Novo Testamento Vetus patet." This of which Augustine is the author has been translated in various ways:
      (1) The New Testament is latent in the Old; the Old is patent in the New.
      (2) The New Testament is enfolded in the Old; the Old is unfolded in the New.

(3) The New is in the Old contained; the Old is by the New explained.

b. "No man can profoundly interpret the New Testament who is not profoundly conversant with the Old."

c. "The Old Testament and the New stand related to one another as blossom and ripe fruit, as dawn and noonday effulgence, as promise and ripe accomplishment, as germ and realization."

V.—TESTIMONY OF JESUS HIMSELF.

1. *For this order Cf.* 5:31, *and* 8:13, 14.
2. *For Jesus' competency see* 3:11. Of what he had seen and heard he testified.
3. *He declared it to be his mission to testify* Cf. 8:45, 46; Rev. 3:14, 18:20, 22:16.
4. *Note the prominence in this Gospel of the personal self relation of Jesus.*
5. *The* ἐγώ εἰμι's in John.
   a. I am (he) *i. e.*, the Christ 4:26.
   b. I am (he). Do not be afraid 6:20.
   c. I am the bread of life, 6:35, cf. 5:26, 40; 6:27, 53, 54.
   d. I am the bread which came down from heaven, 6:41.
   e. I am the bread of life, 6:48.
   f. I am the living bread which came down out of heaven, 6:48.

g. I am the light of the world, 8:12. Cf. 9:5.

h. I am he that beareth witness of myself, 8:18.

i. I am from above, 8:23.

j. I am not of this world, 8:23.

k. I am (he) 8:24.

l. Then shall ye know that I am (he), 8:28.

m. Before Abraham I am (he), 8:58. Cf. 1:1 and 14.

n. I am the door of the sheep, 10:7.

o. I am the door, 10:9.

p. I am the good shepherd, 10:11.

q. I am the good shepherd, 10:14.

r. I am the resurrection and the life, 11:25. Cf. 10:14, 18.

s. I am (he), 13:19.

t. I am the way, 14:6. }
u. I am the truth, 14:6 } Cf. Psalm 86:11.
v. I am the life, 14:6. }

Note: He does not say I show the way; I am truthful; I am living.

w. I am the vine, 15:1.

x. I am the vine, 15:5.

y. I am not of this world, 17:16.

z. I am (he), 18:5; also 18:6.

6. *Compare the* I AMS *of the Revelation of St. John;* in Isa., 40–48.

7. *Note the following quotation from Gomarus:*

"I am what I was, that is God.
I was not what I am, that is man.
I am now called both, that is both God and man."

8. *Note the following quotations about Jesus as the "I am:"*

"Stepping out of the years of time, disentangling Himself from the human and all its limits and conditions, He plants Himself in Infinity, and comprehending the yesterday, the to-day and the forever of history, declares Himself at every point the *I am.*"

"*I am* is existence in motion." "There is nothing so transcendantly sublime as the divine egoism." Cf. in Isa. 40–48.

9. *Note the following questions and answers.**

"Who is the only Redeemer of God's elect?" The only redeemer of God's elect is the Lord Jesus Christ who being the eternal Son of God became man and so was and continueth to be God and man in two distinct natures and one person forever."

"How did Christ the Son of God become man?" "Christ the Son of God became man by taking to himself a true body and a reasonable soul, being con-

*These are introduced because of their bearing upon the question of the two natures of Christ.

ceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin."

10. *Note some other specific claims of Jesus:*
    a. I am the Son of God, 10:36. Cf. 3:16, 18.
    b. I am come from God, 8:42.
    c. I am in the Father, 14:10, 11. Cf. 5:23, 24 where he claims equality with the Father.
    d. Thou sayest (the truth) that I am a king, 18:37.
11. *Note the special and unique relation to the Father which is claimed by Jesus:*
    a. Read chapter 5:19–29.
    b. Read chapter 8:12–50.
    c. Read chapter 9:22–39.
12. *Remarks.*
    a. The Jews of Jesus' time did not misunderstand His claims. He went to the death because he claimed he was the Son of God.
    b. In the light of Jesus' own claims, as recorded by John, we do not wonder that one said: "*Si Christus non Deus, non bonus.*' "If Christ is not God, he is not good."
    c. Carlyle in grief read John 14:1–3, and said: "Yes, if you are God you have a right to say so, but if you

are man, what do you know about it more than I or the rest of us?"

VI. TESTIMONY OF VARIOUS INDIVIDUALS.

1. For testimony of John Baptist, See I. above.
2. For testimony of the Father, See III. above.
3. For testimony of Jesus Himself, See V. above.
4. For testimony of John Evangelist:
   a. At the beginning of Gospel, See 1:14, 16, where he gives personal experience.
   b. At close of Gospel see:
      (1). 19:35 about the blood and water.
      (2). 21:24, about what Jesus did.
5. Andrew's testimony and the result, 1:41, 42.
6. Philip's testimony and the result, 1:43, 49.
7. That of incredulous Nathaniel, 1:49 Cf. 20:30,31.
8. That of hesitating Nicodemus, 3:2; 7:50–52; 19:39.
9. That of the woman at the well, 4:29–42.
11. That of Peter, 6:68, 69.
12. That of officers, 7:46.
13. That of the blind man, 9:30–33.
14. That of Martha, 11:27.
15. That of Pilate, 19:4, 6.
16. That of Thomas, 20:29.

VII. TESTIMONY OF THE HOLY SPIRIT.

1. *Note the different names:* (*a*) *Comforter*, (*b*) *Helper*, (*c*) *Advocate*, (*d*) *Paraclete*, *John* 14:16.
2. *This testimony is spoken of anticipatively* *John*, 7:39; 14:16, 17, 26; 15:26, 27; 16:7–15.
3. *The testimony of the Spirit discipleward:*
   a. To bring remembrance, 14:26.
   b. To teach, 14:26.
   c. To guide, 16:13.
   d. To make them channels of blessing, 7:38.
4. *The testimony of the Spirit worldward:*
   a. To convict of sin, 16:7.
   b. To convict of righteousness, 16:7.
   c. To convict of judgment to come, 16:7.
5. *References to fulfillment of Jesus' prediction in Acts and Epistles*:
   a. In Acts 1:8, 16, 33; 5:31, 32, etc.
   b. In Epistles Rom. 1:4; 8:2, 14, etc.
   c. In Revelation. See Epistles to the Churches, etc.

BELIEF.*

I. INSTANCES OF BELIEF.

In view of all the testimony which we have examined what? Did anybody believe? Did not all believe? Could anybody disbelieve? The writer of the fourth Gospel gives not only reasons for belief, but illustrations of the power of the evidence over different classes of persons as follows:

1. The two (Andrew and John) who were directed to Jesus by John the Baptist, 1:37–42.
2. Philip 1:45.
3. Nathaniel, 1:50.
4. His disciples, 2:11.
5. His disciples, 2:22.
6. Nicodemus, 3:2.
7. The woman at the well, 4:18, 29.
8. The Samaritans, 4:39, 40–42.
9. Galileans, 4:45.
10. The Nobleman and his house, 4:50, 53.
11. Peter speaking for the disciples, 6:66–69.
12. "Of the multitude many."
13. The man born blind, 9:17, 33, 36, 38.
14. "Many believed because of John's word, 10:42.
15. Martha, 11:27.
16. Many of the Jews, 11:45; 12:11.

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*Compare Main Diagram p. 13.

17. Even of the rulers many, 12:42.
18. John in the tomb, 20:8.
19. Mary Magdalene, 20:18.
20. The disciples, 20:20.
21. Thomas, 20, 25.

II. INSTANCES OF UNBELIEF.

It is worthy of special note that the author of this Gospel which is written that men might believe records instances of unbelief. There are :

1. The Jewish Nation as such, 1:11; 5:18; Cf. 15:18.
2. Judas and others, 6;64.
3. Even his brethren, 7:5.
4. Disciples, many texts. See especially in chaps. 14–16.

III. DEVELOPMENT OF BELIEF.

Dwight in Godet speaks of the word believe thus: "This word which means each new day more than it did the day before." This fact is strikingly illustrated in the cases of belief cited by John. The student of psychology is convinced as he comes in contact with these cases that they are true to nature, and the product of no dreamer or novelist. Each one should take the instances of belief as given above and note the development in each. Consider a few of the most striking:

1. *The writer of the book.*
   a. In the prologue he states that he beheld His glory and received of his fulness and "grace for grace." This last expression suggests development.
   b. That two hours' conversation with Jesus recorded in the second chapter resulted in belief in John. Yet
   c. He was in the company at Cana and included himself when he said (2:11) "His disciples believed."
   d. He included himself when in that same second chapter he tells us that the disciples understood after he rose from the dead and believed, and
   e. He tells of his own view of the grave clothes in the sepulchre and resultant belief.
   f. We are interested to know what John learned from Mary the mother of Jesus after he took her to his own home and how much he matured as a Christian under the shadow of her influence.
   g. Read here Godet, vol. 1, pp. 498, 499.
2. *Nicodemus.*

This man is commonly, slightingly spoken of. People think of him coming to Jesus by night and emphasizing the word

night. Let us give him credit for coming to Jesus even if he did come by night, and let us remember that John speaks of him in two other places in his Gospel. When we put all the passages together (3:2; 7:50; 19:39) we note marked development in this man. What must have been his influence after the day of Pentecost!

3. *The Nobleman:*
   - *a.* It is said of him in 4:50 that "he believed the word that Jesus spake unto him and he went his way." Let the reader note this well that it is just and only this simple thing Jesus asks every one to do. It is not to understand or be able to explain, but simply to believe the word that Jesus speaks. Belief is manifested by action as in this case. The result will always be as with the nobleman. He will find on investigation that Jesus speaks the truth and he will believe anew. See 4:53.

4. *The man born blind.*
   - *a.* In 9:11 He says: "A man that is called Jesus."
   - *b.* In 9:17 he says "A prophet."
   - *c.* In 9:33 he says "He is of God."
   - *d.* In 9:39 he worships Him as the Son of God.

Of this one says truly: "What writer of fiction of the second century could have executed such a study in psychology?"

5. *The body of disciples.*

In the disciples as a body was manifest this development in a very interesting manner. We might speak of three stages of belief in them: First, before the death of Jesus where they half believed at best; second, while He was dead when they abandoned belief. Their sentiment then was expressed by one when he said: "We trusted that it was He;" third, after Jesus' resurrection and descent in the person of the Holy Spirit when they fully believed. Jesus self-revelation to His disciples was gradual. As the disciples could bear he led them on. But they were so slow, so stupid. So are we. Consider with what patience he bore with their unbelief. Note how careful he was to give them good ground for believing in Him. If one expresses astonishment at an experience, he encourages him by telling him he shall see greater things than these. When He has explained Himself more fully He expresses pleasure and says; "Do ye now believe?" The drama of the Gospel by John is being repeated today. All stages of belief pictured by

John are in our midst. The same Saviour also is at hand. As then so now to those disposed to believe he says: "Come and ye shall see," and he does not rest until he has called them by name and showed them His hands and His feet, and drawn from them the glad confession: "My Lord and my God."

IV.—DEVELOPMENT OF UNBELIEF.

1. *The case of Judas.*

a. Knowledge of the character of Judas by Jesus is declared in 6:64. But apparently Judas had not then thought of betraying Jesus, for,

b. In 13:2 we have the words: "the devil having already put it in the heart of Judas . . . to betray him," indicating that the introduction of the idea was recent.

c. In 13:27 we read: "Then entered Satan into him." The advance is terrible and rapid from possession of the devil's thoughts to possession of the devil himself. Judas, though, had been for a long while in preparation for this precipitous descent. Even the preaching of the truth to which he had been listening hardened him gradually for

it did not gain entrance to his life. In the sixth chapter he is classed with those who came to an open rupture with the Lord because he emphasized truth which was not agreeable to them.

2. *The Jewish Nation.*

Jesus came unto his own and his own received him not. But they did not at once reject him. Crucifixion came at the end of a gradual development in opposition. In the second chapter the Jews challenge Him to show by what authority he acts in driving them from the temple. In chapter fifth we read that they sought to kill him. In chapter twelfth we find opposition organized and the decision arrived at that he must die. Again, we say, the Gospel by John depicts a drama which is being repeated today in every city where Jesus Christ is named and presses his claims. As then so now, Unbelief will not rest until it has organized against the Lord, and secured the order from Pilate to crucify Him, and after assurance of his death and entombment received permission to seal the stone that is rolled to the door of the sepulchre. When evidence of His resurrection is presented it deliberately evades this by repeating the ridiculous

lie that his disciples stole him away by night. Let me repeat it that on the other hand Jesus will not rest in his endeavor to implant faith in the hearts of those disposed to accept him, until gladly with Thomas they cry: "My Lord and my God."

V.—SECRET OF BELIEF.

1. *Hearing the word*, 5:24, 17:20.
2. *Receiving the word*, 17:8.
3. *Continuing in the word*, 8:31. Cf. 1:12, 37.
4. *Beholding versus seeing*. Cf. with care the Revised Version of 6:36, and 40. Cf. 12:45.
5. *Drawn by the Father*, 6:44.
6. *Taught of God*, 6:45; 8:47.
7. *Determining to do the will of God*, 7:17.
8. *Continuing to do the will of God*. 8:34.
9. *The gift of God*, 6:36, 37, 44, 65; 17:6, 9, 24: 1:12; 10:26.
10. *Cf. Ephesians* 2:8 *and* 1 *Cor.* 2:9, 19. Study with this the Duty of Belief.

VI.—EXPLANATIONS OF UNBELIEF.

Note that many of these are given by Jesus Himself.

1. *A bad life*, 3:19, 20. Cf. 8:45.
   It is a moral impossibility for one determined to be bad and who is doing bad to believe.

2. *Wilful rejection in the face of ample evidence*, 5:40, 42.

   Read here the entire passage 5:30–40, and note that v. 40 is the climax of the whole.

3. *Inability to explain processes:*

   Note the three questions in John which begin with the word How?

   a. 3:11. The answer to this question is a reassertion of the statement with emphasis of competency to testify.

   b. 6:42. "How does he say I came down out of heaven," when we know his family? This question is asked to-day and believed by some to be a sufficient answer to the unimpeachable testimony given for the divinity of Christ!

   c. 6:52. "How can this man give us his flesh to eat?" Read on for His own interpretation.

4. *Want of a comprehensive knowledge of scripture*, 7:41, 42.

   The prophecies about Jesus coming to Bethlehem were so well known that the people forgot or overlooked the others about a light arising in the North country. The same difficulty prevented Philip from giving Nathaniel an explanation. These two did the wise thing and went to see for them-

selves whether the claims made for Jesus were true.

5. *Forgetfulness of Scripture:* 20:9, Cf. Luke 24:25.

   This was the trouble with the disciples when Jesus was dead. They forgot all His words to them about His resurrection. How many of us are in trouble and all because we forget His word!

6. *Pride of Life,* 5:44, Cf. 12:44.
7. *The excuse that he bore witness of himself,* 8:13, 14.
8. *The excuse that the great did not believe,* 7:48.
9. *The humble origin of Jesus,* 7:48.
10. *He outraged their religious prejudices,* 5:16.
11. *The deep spirituality of his teaching and their gross materialistic ideas,* 6:52 ff.
12. *Judicial blindness,* 12:26.

    In a sense it is sometimes true when one says: "I cannot believe." Sin is punished by the sinner being allowed to sin more. This continues if one persists until inability to do other than sin results. What an awful state into which the wilful sinner brings himself!

VII. RESULTS OF BELIEF.

1. *In general—Eternal life,* 6:47, Cf. 11:25, 26; 20:30.

2. *In particular.* These following are put explanatory and definative of eternal life.
   a. Food, 6:35, 5–8.
   b. Drink, 4:13,14.
   c. Freedom, 8:32.
   d. Knowledge,, 8:22; 17:3.
   e. Light, 12:36.
   f. Peace, 14:1, 27. Cf. 20:20, 21, 27.
   N. B. *My peace.* What was His peace? What is this peace? Am I possessor of it?
   g. Joy, 14:28; 16:22, 23, 24.
   N. B. *My joy.* What was His joy? What is His joy? Am I possessor of it according to His promise?
   h. Power, 14:12.
   i. Witness in self, 1 John, 5:10, 11.
   j. Communicators of blessings to others, 7:38.

What possibilities are pictured here! Are we enjoying what God wishes may be ours, and what we may will shall be ours?

VIII.—RESULTS OF UNBELIEF.

1. *In general. Eternal death*, 3:36; 5:53.
2. *In particular.* These following are but explanatory and definative of eternal death:
   a. Hunger, 6:35, 58.

b. *Thirst*, 4:13, 14.
c. *Bondage*, 8:34.
d. *Ignorance*, 8:19; 55.
e. *Darkness*, 3:20.
f. *Trouble*, 14:1.
g. *Sorrow*, 14:28; 16:6.
h. *Weakness*, 15:5.
i. *Witness of sin*, 16:9.
j. *Judged already*, 3:18.

What a picture of a soul without Christ! Who in the presence of it will refuse to believe or hesitate to tell another of his condition apart from the living One?

IX.—DUTY OF BELIEF.

This is emphasized in a remarkable manner in this fourth Gospel. Note that while faith is distinctly declared to be the gift of God, it is most clearly shown to be our duty to believe. Some one has said that "God's commands are his enablings." This is wonderfully true. The man with the withered hand was commanded to stretch it forth. He could not do it, and yet he obeyed the command and did do it. "This is the work of God that ye believe." Following is a reference of some sort to obedience in every chapter of John. The student should ponder this subject with care:

I. "To as many as received him"—"Follow me."

II. "What he saith unto you, do it." Note the result.

III. "He that doeth the truth cometh to the light," v. 21. "He that obeyeth not," v. 36.

IV. Obedience illustrated in the Nobleman.

V. Obedience illustrated in man with infirmity.

VI. "This is the work of God that ye believe," v. 39.

VII. "He that willeth to do His will shall know," v. 17.

VIII. Obedience a sign of sonship.

IX. Obedience illustrated in the blind man.

X. Obedience of Jesus evidence of his truth, vs. 25, 32, 37.

XI. Martha at the tomb, vs. 39, 40.

XII. Results of obedience, 26, 27, 47–50.

XIII. "If ye know these things happy are ye if ye do them," v. 17.

XIV. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father and I will love him, and will manifest myself unto him." V. 21. Cf. v. 23.

XV. "If ye keep my commandments ye shall abide in my love," v. 10.

XVI. Incentives to obedience, v. 24.

XVII. "I have finished the work. . . . I have glorified thee," v. 4. "They kept thy word," v. 6.

XVIII. Illustrated in Christ's word, v. 11.

XIX. Illustrated in Christ's act of obedience to the death.

XX. Blessedness of declared, v. 29.

XXI. Success following obedience, v. 6.

"When thou read'st what here is writ
Let thy best practice second it.
So twice each precept read shall be
First in the Book and next in thee."

A lady once said: "I cannot enjoy the Bible. It is very dull and uninteresting to me." "Read," was the answer, "until you come to the first command, then go and obey that command. Afterwards, read on until you come to another command, obey that, and keep on obeying." Shortly after this admonition the lady returned smiling and said: "I have done what you said and the Bible is a new book to me."

X. THE SIN OF UNBELIEF.

The student who has followed these studies thus far must recognize that everywhere in the Gospel one is made to feel that unbelief is sin. Perhaps the most

specific passages to be found on this point in this Gospel are 3:18 and 16:8, 9. Note that sin is emphasized in connection with rejection of Jesus Christ. Men are judged by their treatment of the Son of the Father.

XI. THE TIME OF BELIEF.

"Yet a little while is the light among [margin in] you. Walk while ye have the light that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of the light." John 12:35, 36.

XII. OBJECT OF BELIEF.

The object of belief is a personal Savior. The Spirit testifies of Him. Men are convicted because they believe not on Him. Vital union to Jesus Christ by faith is the only method by which life can find its way into the soul." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life. For God sent not His Son into the

world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged. He that believeth not hath been judged already because He hath not believed on the name of the only begotten Son of God." John 3:14–18.

PART FOUR.

SPECIAL TOPICS FOR STUDY.

1. Time of writing.
2. Place of writing.
3. Style of writing.
4. Collect evidence from the book that the author was a Jew.
5. Collect evidence from the book that the author was a Jew of Palestine.
6. Collect evidence from the book that the author was an eye-witness of much of which he wrote.
7. Collect evidence from the book that the author was one of the twelve disciples.
8. Collect evidence from the book that the author was the disciple John.
9. Summary of the external evidences of the genuineness and authenticity of the Gospel by John.
10. Some internal evidences of the genuineness and authenticity of the fourth Gospel.
11. Some quotations from John by the fathers.

12. Some quotations from the fathers about John.
13. Character of John the Evangelist.
14. Occasion of writing.
15. Gnosticism.
16. Cerinthus.
17. "The Alogians."
18. The fourth Gospel and the first Epistle of John.
19. The fourth Gospel and the book of the Revelation.
20. Some distinguishing features of the fourth Gospel.
21. Omissions by John. Cf. the Synoptists.
22. Common parts in John and the Synoptists.
23. Difference in reception of Jesus by the North and the South according to the fourth Gospel.
24. Peter in the fourth Gospel.
25. St. John in Art.
26. The Allegories in John.
27. Outline of the Gospel.
28. Influence of Jesus' mother on John.
29. Seeming contradictory statements in John.
30. Account for special intimacy between Jesus and John which justified the expression "that disciple whom Jesus loved."
31. The night scenes in John.
32. The conversations of Jesus in John.
33. The Holy Spirit in John.
34. The feasts mentioned in John.
35. The early church councils in their statements about the person of Christ.

WORDS FOR STUDY.

1. Believe.
2. Witness.
3. Know.
4. The Word.
5. Life. Cf. in I. John.
6. Light.
7. Truth.
8. Father.
9. Only begotten.
10. Son.
11. Name.
12. Right (authority).
13. Abide. Cf. in I. John.
14. Commandment.
15. Comforter.
16. Manifest. Cf. in I. John.
17. Glory, glorify.
18. Verily.
19. Judgment.
20. World.
21. Love.
22. Pray, Prayer.
23. Signs.
24. Works.
25. Receive, received.
26. Flesh.
27. Blood.
28. Sin.
29. Devil.
30. In order that.
31. Therefore.
32. Overcome.

SPECIMEN WORD STUDY.*

VERILY.

1. Found fifty times in John.
2. Found in twenty-five verses.
3. Always repeated where found.
4. Repeated only in this Gospel.
5. Always in the mouth of Jesus.

* This is given to suggest to the student how to proceed in the study of a word. The first thing to do is to collect all the passages in which the word is found.

6. Never at the beginning of a discourse.
7. Always either:
   a. In continuation of a discourse.
   b. To introduce some deep truth.
   c. In reply.
8. Introduces always a truth of special solemnity and importance.

PLACES FOR STUDY.

1. Bethany beyond Jordan.
2. Bethsaida. See George A. Smith's Geography of Palestine, p. 458.
3. Nazareth.
4. Cana of Galilee.
5. Capernaum.
6. Jerusalem.
7. Ænon near to Salim.
8. Sychar. See George A. Smith's Geography of Palestine, pp. 110, 351-375.
9. Samaria.
10. Judea.
11. Bethesda (5: 2).
12. Tiberias.
13. Bethlehem.
14. The Mount of Olives.
15. The Pool of Siloam.
16. Solomon's porch.
17. Bethany.
18. Lazarus' tomb.
19. A city called Ephraim.
20. The brook Kidron
21. A garden (18: 1).
22. The Court of the high priest.
23. The palace (18: 28).
24. The pavement (19: 13).
25. Golgotha.
26. Arimathea.
27. The tomb of Jesus.
28. "Where the disciples were" (20: 19).

CHARACTERS FOR STUDY.*

1. Jesus.
2. John the Evangelist.
3. John the Baptist.
4. Andrew.
5. Peter.
6. Philip.
7. Nathaniel.
8. Jesus' mother.
9. Nicodemus.
10. The Samaritan woman.
11. The Nobleman.
12. "A certain man" (5:5).
13. "A lad" (6:9).
14. The man blind from his birth.
15. Lazarus.
16. Mary.
17. Martha.
18. Thomas.
19. Judas Iscariot.
20. Judas (not Iscariot).
21. Malchus.
22. Caiaphas.
23. Annas.
24. The Maid (18:16).
25. Pilate.
26. Barabbas.
27. Mary Magdalene.
28. Mary, the wife of Cleopas.
29. Joseph of Arimathea.

* In the study of a character, first of all collect all the material in the Gospel; then write down conclusions which the facts demand. Afterwards learn what you can from other sources: (*a*) Other books of the Bible; (*b*) Bible dictionaries; (*c*) Other sources of information.

OUTLINE FOR STUDY OF A CHAPTER

(The following are the headings of Outline for Chapter Study used in the Bible Institute.)

1. Past experience. (Here note any interesting experience with the chapter or any part of it.)
2. Present knowledge. (Here write in a sentence a statement about your present knowledge of the chapter.)
3. First impression after reading aloud without interruption.
4. Relation to preceding chapter.
5. Relation to succeeding chapter.
6. Relation to development of plan of book as a whole
7. Name (see chart p. 14).
8. Date.
9. Literary characteristics.
10. Best text.
11. Key verse.
12. Parallel passages.
13. Persons.
14. Places.
15. Authorized and Revised versions compared.
16. Five striking facts noted.
17. Condensation of thought in your own language.
18. Theme with outline of thought.
19. Topics for study suggested.
20. Words for study suggested.
21. Difficulties and Questions suggested.
22. Remarks, Observations, Lessons, Applications and Illustrations.
23. Results of study: *a*. As to my belief. *b*. As to my practice.

TABULAR COMPARISON OF THE FOUR GOSPELS.

MATTHEW.	MARK.	LUKE.	JOHN.
Jews.	Romans.	Greeks.	"The Gospel of the World."
The King of Israel.	The Mighty Wonder Worker.	The Ideal Man.	The Son of God.
The Royal Lawgiver.	The Mighty Worker.	The Friend of Man.	The Son of God.
King.	Servant.	Man.	God.
Messianic.	Realistic	Catholic.	Christian.
Past.	Present.	Future.	"The Gospel of Eternity."
Theological.	Practical.	Historical.	Spiritual.
Sensibilities.	Will.	Intellect.	Whole Man.
Synoptic.			Supplementary.
Galilean.			Judean.
To Multitudes.			To Followers.
Gospel of the Infant Church.			"Gospel of the Church's Maturity."

REMARKS RELATING TO THE ABOVE COMPARISON.

1. The narratives are partial.
2. The Gospels are not biographies.
3. The four Gospels "differ as to time, scene, form and substance of the Lord's teaching."
4. They agree in presenting the Christ as the Savior of the world.
5. Each should be studied in the light of its author's object in writing. Only after this can one to the greatest advantage weave together the gospels into a harmony.
6. The student should read "*Why four Gospels?*" by D. S. Gregory, D. D.

SOME BOOKS FOR CONSULTATION IN THE STUDY OF THE GOSPEL BY JOHN.

1. Westcott's Introduction to the Gospel by John in "The Bible (Comprehensive) Commentary."
2. Westcott's "Introduction to the Study of the Gospels."
3. Godet's "Commentary on the Gospel by John," with Introduction. Do not fail to read Notes by the American author in Vol. I., pp. 491–512.
4. "The Cambridge Bible (Commentary) for Schools and Colleges," by Plummer.
5. Expositor's Bible in two volumes, by Dods.
6. "The Pulpit Commentary on John" with Introduction.
7. Milligan on John in "A Popular Commentary on the New Testament."
8. Greenleaf on "Examination of the Testimony of the Four Evangelists by the Rules of Evidence as Administered in Courts of Justice, with an Account of the Trial of Jesus."
9. Ryle's Expository Notes on John.
10. "St. John the Author of the Fourth Gospel" —Salmon.
11. "St. John the Author of the Fourth Gospel" —Luthardt.
12. "The Authorship of the Fourth Gospel—External Evidence"—Dr. Ezra Abbot.

13. "Love Revealed," by Bowen.
14. Bernard's "Progress of Doctrine in the New Testament."
15. "The Johannine Theology," by Professor Stevens'.
16. "The Historical Geography of the Holy Land," by George Adam Smith.
17. Stalker's "Two Johns of the New Testament."
18. "A Lawyer's Examination of the Bible"—Russell.
19. "The Divine Origin of Christianity indicated by its Historical Effects"—Storrs.
20. Various Introductions to the New Testament on John, such as Farrar's "Messages of the Books," Harman, Dods, Kerr, McClymont, etc.

Referring to Ewald, Luthardt and Weiss, in Germany, Godet in France, and Lightfoot, Westcott and Sanday in England, one says: "So long as the arguments of such writers remain unrefuted, we may still hold to the conviction that we have before us in this gospel a genuine work of the beloved disciple."

COURSES OF BIBLE STUDY SUGGESTED.

III.	I.	II.
PRE-INCARNATION	INCARNATION	POST-INCARNATION
The Old Testam't.	The Four Gospels.	Acts to Revelation

I. THE GOSPEL BY JOHN ACCORDING TO PLAN OF THIS BOOK.

Supplementary or Parallel Courses.

1. Supplementary material (following outline of John) in Matthew, Mark and Luke.
2. Matthew, Mark and Luke, each in light of specific object of writing.
3. A chronological study of the Life of Christ with Harmony of the Gospels.
4. The Miracles of Jesus.
5. The Parables of Jesus.

II. THE BOOK OF ACTS WITH RAPID READINGS OF THE VARIOUS EPISTLES IN CHRONOLOGICAL ORDER IN THE LIGHT OF JESUS' PREDICTION CONCERNING THE HOLY SPIRIT: "HE SHALL TESTIFY OF ME."

Supplementary or Parallel Courses.

1. The Life and Writings of Paul.
2. The Life and Writings of Peter.
3. The Life and Writings of John.
4. The Epistles to the Romans and Galatians.
5. The Epistles to the Corinthians.
6. The Prison Literature — Ephesians,

Phillipians, Colossians, Philemon.

7. The Pastoral Epistles.

III. The Messianic Element in the Old Testament in the Light of Jesus' Declaration (John 5:39) "The Scriptures Testify of Me."*

Supplementary or Parallel Courses.

1. The Messianic Passages in the O. T. in chronological order.
2. The Sacrificial System of the Jews—Typology.
3. The History of the Jewish Nation.
4. The Life of David with books of Samuel and Psalms.
5. The Life and Writings of Isaiah.
6. The Life and Writings of Jeremiah.
7. The Minor Prophets with Historical background.

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* See Studies VII, VIII.

BEST VERSE IN EACH CHAPTER IN JOHN.

Members of classes at the Lake Geneva (Wisconsin) College Conference, the Northfield College Conferences, and the Bible Institute, Chicago, during the summer of 1895, were asked to report without consultation with others the "best all round" verse in each chapter of John.

Following is the list receiving the largest number of votes.

It is suggested that each one before consulting this list, make one for himself, and afterwards compare with that here given.

Many promised to memorize the list chosen. Every one should memorize at least one verse from each chapter in John.

I. 12.	VIII. 12.	XV. 5.
II. 5.	IX. 4.	XVI. 33.
III. 16.	X. 9.	XVII. 3.
IV. 14.	XI. 25.	XVIII. 37.
V. 24.	XII. 32.	XIX. 26.
VI. 35.	XIII. 34.	XX. 31.
VII. 17.	XIV. 27.	XXI. 17.

ORDER FOR GROUP MEETING.

1. Recite in concert a verse selected from the Gospel by the class.
2. Let each member of the group recite a verse of his own selection from the Gospel.
3. Pray.
4. Spend five minutes of every hour of meeting in review, giving special attention to gaining thorough familiarity with the material in the book. Let the leader ask for the contents of various chapters; *e. g.*, What chapter contains the account of the Good Shepherd? What is in chapter IX.?
5. Let each report in a single sentence the most striking fact discovered since the last meeting.
6. Compare results of study of MAIN TOPIC. See list p. 5.
7. Hear report of *special topic* assigned some member of the class. See list p. 111.
8. Hear report on special *word* assigned some member of the class. See list p. 113.
9. Hear location and description of a *place* assigned some member of the class. See list p. 114.
10. Hear description of a *character* assigned some member of the class. See list p. 115.
11. Hear answers to difficulties assigned members at a previous meeting for investigation.
12. Hear an illustration which some member may wish to give.
13. Let each who will announce a determination.
14. Assign work for the following meeting.
15. Pray.

VARIOUS RAPID READINGS OF THE GOSPEL BY JOHN.

1. Read and make a chart similar to chart p. 15, putting catch sentences or words in the chapter spaces for the purpose of gaining familiarity with the material.
2. Read and make a chart similar to chart p. 22, grouping the material about the feasts.
3. Read and make a chart similar to chart p. 18, grouping the material about the miracles.
4. Read rapidly and note the setting of the word *believe*, which occurs nearly one hundred times.
5. Read rapidly and note the setting of the word *witness*, which occurs nearly fifty times.
6. Read rapidly and note the setting of the word *sign*, which occurs seventeen times.
7. Read rapidly and note the setting of the word *work*.
8. Read rapidly and note the setting of the word *Father*.
9. Read rapidly and note material in the light of the statement in 20:31, that Jesus is the Christ (i. e., the Messiah of the Jews).
10. Read rapidly and note material in the light of the statement in 20:31, that Jesus is the Son of God. Note characteristics

here which indicate that this is the Universal Gospel—i. e., not for Jews alone but for the whole world.

11. Read rapidly in light of the statement in 20:30, that he wrought these signs "in the presence of his disciples."
12. Read rapidly for all *names* by which Jesus was called by Himself or others.
13. Read rapidly for all *attributes* manifestly belonging to, claimed by, or ascribed to Jesus.
14. Read rapidly for all *works* done or claimed to have been done, or announced to be done by Jesus.
15. Read rapidly, for instances of *worship* of Jesus.
16. Read rapidly for all names of persons mentioned in the Gospel. Afterwards think through the book with the list before you and locate each in the material.
17. Read rapidly for all names of places mentioned in the Gospel. Afterwards think through the book with the list before you and locate each in the material.
18. Read rapidly for the teaching of the Gospel about the Holy Spirit.
19. Read rapidly for the teaching of the Gospel about sin.
20. Read rapidly for the teaching of the Gospel about the Devil and demons.
21. Read rapidly for the teaching of the Gospel about prayer.

22. Read rapidly with the words *glory, glorify* in mind.
23. Read rapidly with the words *manifest, manifested* in mind.
24. Read rapidly for evidence that the book was written by a Jew.
25. Read rapidly for evidence that the book was written by a Jew of Palestine.
26. Read rapidly for evidence that the book was written by an eye witness. Here note mention of distances, dates, times, places, etc.
27. Read rapidly for evidence that the book was written by a disciple of Jesus.
28. Read rapidly for evidence that the book was written by the disciple John.
29. Read rapidly for some distinguishing features of the Gospel.
30. Read rapidly noting the place Peter is given in this Gospel.
31. Read rapidly for the testimony of John the Baptist in the Gospel.
32. Read rapidly for the testimony of Jesus' mighty works in the Gospel.
33. Read rapidly for the testimony of the Father in the Gospel.
34. Read rapidly for the testimony of the Scriptures in the Gospel.
35. Read rapidly for the testimony of Jesus Himself in the Gospel.
36. Read rapidly for the testimony of Individuals in the Gospel.

37. Read rapidly for the testimony of the Holy Spirit in the Gospel.
38. Read rapidly for the Instances of Belief in the Gospel.
39. Read rapidly for the Instances of Unbelief in the Gospel.
40. Read rapidly for the Development of Belief in the Gospel.
41. Read rapidly for the Development of Unbelief in the Gospel.
42. Read rapidly for Secret of Belief in the Gospel.
43. Read rapidly for Explanations of Unbelief in the Gospel.
44. Read rapidly for the Results of Belief in the Gospel.
45. Read rapidly for the Results of Unbelief in the Gospel.
46. Read rapidly for the Duty of Belief in the Gospel.
47. Read rapidly for the Time and Object of Belief in the Gospel.
48. Read rapidly for the Sin of Unbelief in the Gospel.
49. Read rapidly for the gradual self-revelation of Jesus. Note in this reading the expression "mine hour is not yet come." Was Jesus' life a self-revelation known from the beginning or was it a revelation to self or both?
50 Read rapidly and note all references or allusions of a typical character—e. g.

"The lamb of God," "Destroy this temple," "As Moses lifted up the serpent," etc.

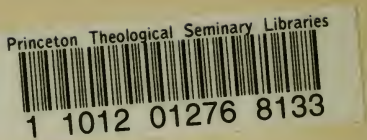
51. Read and note all changes made by the revisers;
    a. Which are confined to verbiage only, leaving the meaning the same.
    b. Which change the meaning.
52. Read deliberately chapter by chapter and at the end of each chapter note on paper the most striking fact which comes to you while reading.

SOME RULES ABOUT TESTIMONY.

1. A proposition of fact is proved when its truth is established by competent and satisfactory evidence.
2. In the absence of circumstances which generate suspicion, every witness is to be presumed credible until the contrary is shown, the burden of impeachment being on the objector.
3. The credit due to testimony of witnesses depends (*a*) on their honesty, (*b*) their ability, (*c*) their number and consistency, (*d*) the coincidence of their testimony with collateral circumstances.
4. The testimony of an adversary in one's favor is stronger than that of a friend.
5. Testimony on matters of great interest relating to any living parties, publicly given, and remaining on file, may be generally taken as true.
6. Testimony to facts not understood by the witness is not likely to be forged.
7. Admissions and confessions given by any person of that which would injure himself may generally be received. He must be of a sound mind, serious, and without hope of temporal advantage or fear of temporal hurt.
8. Testimony given under oath is stronger than that not given under oath. This is

especially true of those who are afraid to perjure themselves but who are not afraid to lie.

9. The testimony of a dying man is to be regarded in the main as that of a man under oath.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